

The Heritage Lodge

No. 730, A.F.& A.M., G.R.C.



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Worshipful Master:

W.Bro. Albert A. Barker

Editor: R.W.Bro. Jacob (Jack) Pos

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FORWARD

It is a privilege to write the introduction to the proceedings for this year.

Our meetings in Cambridge have been complemented with additional meetings held in Brantford and Belleville. The highlight of the year was our Annual Heritage Banquet, in Toronto, with an excellent address by, V.W.Bro. Matthews.

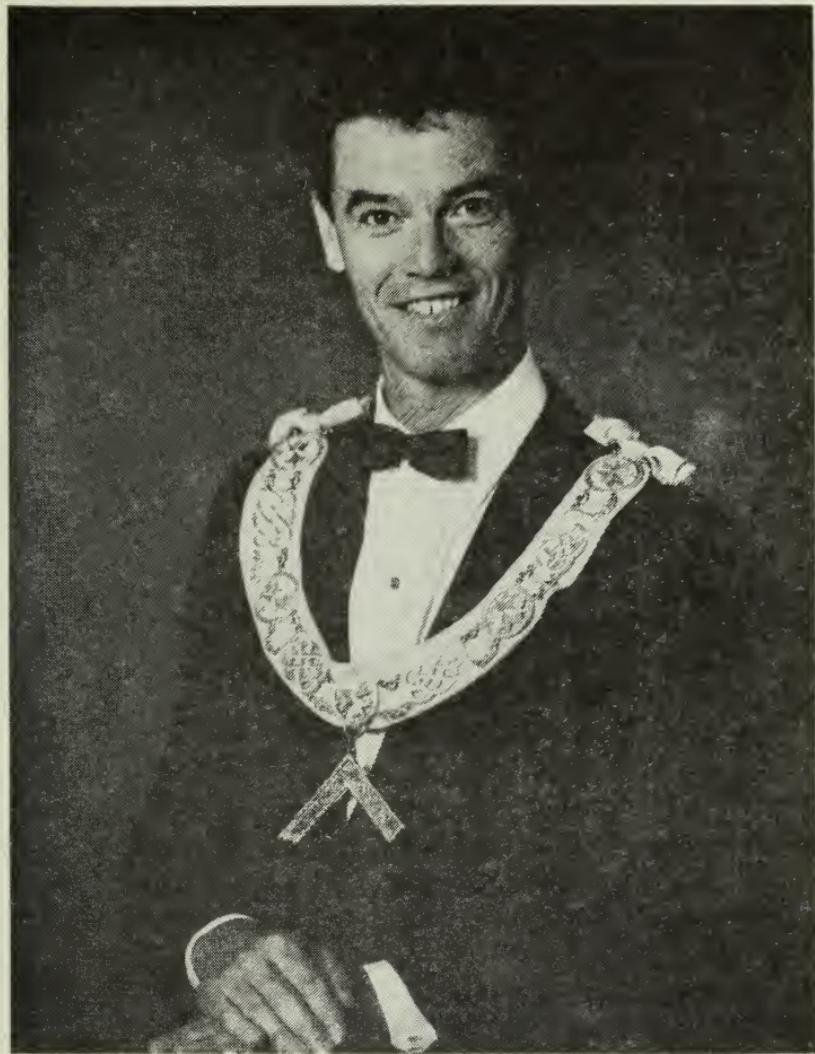
I would be remiss if I did not express our sincere gratitude to, R.W.Bro. Balfour LeGresley, on the successful completion of the C.M.R.A. Project. We are also indebted to, Bro. Basil Liaskis, for his generosity in the gift of The Black Creek Temple painting and limited edition prints to The Heritage Lodge.

The Heritage Lodge No. 730, is the first regularly Constituted Historical Lodge in Ontario, and as such our seven objectives are well defined. It is because of the uniqueness of the lodge that we must endeavour to implement important changes in our By-Laws to reflect on its true characteristics. Meaningful changes come slowly, but the significant work accomplished in the ten short years must be recognized in the unique structure by which this lodge is governed.

We look forward to the future, as we continue to preserve our masonic past.

It has been an honour to serve as Worshipful Master.

Albert A. Barker, W.M.



ALBERT ARTHUR BARKER
Worshipful Master, 1986-1987

Initiated in Reba Lodge No. 515,	1974
Worshipful Master Reba Lodge No. 515,	1979
Charter Member The Heritage Lodge No.730,	1977
Murton Lodge of Perfection, A.&A.S.R.,	1976
Hamilton Sovereign Chapter Rose Croix,	1977
Moore Sovereign Consistory, Hamilton,	1978
President Brantford Scottish Rite Assoc.,	1982

EDITORIAL COMMENTS

Two of the papers presented this year were complemented with coloured slides. Only those in attendance at our September meeting could fully appreciate the illustrated presentation by W.Bro. John Boersma titled 'The Vienna Triad'. He gave us a colourful insight into the influence of Mozart, Beethoven and Haydn, not only on music in general, but also that which had a pronounced effect on Freemasonry.

Slides were also effectively used by one of the reviewers of the paper on 'Worshipful Brother Joseph Brant'. Bro. Mitchell in his formal presentation and detailed rebuttal added new information on this famous Mohawk Chief who played a major role in the early history of North America.

Those who attended the Third Annual Heritage Banquet, were privileged to hear Dr. B.C. Matthews, President of the University of Guelph, discuss a comparison between the twin columns that support a modern university namely, the pursuit of science and humanistic studies, and the parallel search for knowledge and moral values of Freemasonry.

We are taken on a very pleasant journey through the Masonic works of Rudyard Kipling by R.W.Bro. David Warren; who shows us how Freemasonry, particularly the Ritual, has influenced the production of so many of Kipling's poems and stories. Unfortunately there was no review of this paper. We would be

interested in receiving your comments concerning the number of reviewers for a paper, and also concerning the guidelines for preparing papers for presentation at our meetings. (see page 156).

DISCLAIMER

The contributors to the Proceedings of this Lodge are alone responsible for the opinions expressed and also for the accuracy of the statements made therein. The opinions expressed by the contributors do not necessarily reflect the opinions, attitudes or policies of The Heritage Lodge No. 730, G.R.C.

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THE VIENNA TRIAD*

by

W.Bro. John Boersma

A 'Triad' is a harmonious chord, which consists of a key note simultaneously heard, together with its third and fifth.

Vienna, nestled at the foothills of the Alps, in the Hungarian plain, was a natural meeting place. Here, the great ancient highways met, from the Baltic to the Mediterranean at that mighty blue river, the Danube or Donau.

Along these routes, Celts, Romans, Turks, French, Poles and all kinds of nations and races came, marching, fighting, trading, settling, praying and singing.

Gathered around our great Masonic Light, surrounded by wisdom, beauty and strength, we dare introduce you to three giants of music, who carried the standard of harmony from the age of the baroque, through the century of "Enlightenment" into the very generation of Romance.

*

Paper presented at the Regular Meeting of The Heritage Lodge held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, Sept. 17, 1986.

For a background, we ask your indulgence to reach back in time.

"THE BEST THING, WHICH WE DERIVE FROM HISTORY, IS THE ENTHUSIASM IT RAISES IN US." - Goethe

Frederick, the Wise, the elector of Saxony, appointed a gifted Augustinian Monk to become professor at the University in Wittenberg. His faculty ... The Volume of the Sacred Law.

This ascetic monk had long been engaged in a spiritual struggle, in a quest for peace of mind and a gracious understanding of God.

During the winter months of 1512-1513, this sensitive, high-strung priest was meditating on St. Paul to the Romans, Chapter 1:16-17.

"For I am not ashamed of the Gospel of Christ: For it is in the power of God unto salvation to everyone that believeth: To the Jew first and also to the Greek. For therein is the righteousness of God revealed, from faith to faith ... as it is written ... The just shall live by Faith."

Martin Luther (1483-1546), the profound religious genius, was to find at last the peace he had searched for ... and soon he was to revolt against the mercenary and selfish ecclesiastical institutions of his day.

Soon, freedom of conscience would be interpreted as freedom from feudal and

ecclesiastical oppression . . . soon thousands of peasants would revolt and perish. Man's "RIGHT" to interpret the Bible according to his own conscience, would become the foundation stone of a new religious freedom and the Holy Roman Empire would never be the same again.

The monk, who, as a youth, earned his living by singing songs, became the man to translate the Bible in German, who as such "fathered", the German language.

In his many agonies, he would call upon music . . . as "the art of the prophets, the only art that can calm the agitations of the soul".

The Holy Roman Empire, dated from Charles the Great, King of The Franks in the eight century. In Luther's day Charles V reigned (1500-1558).

THE HAPSBURG DYNASTY:

It gained the title of "Holy Roman Emperor" at the coronation of Frederick III in 1452. His son Maximilian, by his own and his children's marriages, added Spain, parts of America, Naples, Sicily, several French provinces and the Netherlands to the Hapsburg territories in Austria.

His grandson, Charles V, ruled over greater lands than any other European Monarch. He never forgave himself for letting Luther escape from his power at the Diet of Worms in 1521.

In 1555, at the peace of Augsburg, he was forced to acknowledge a permanently-established protestantism over a large part of Germany.

Charles V, that very next year, retired, broken in spirit, to a monastery. He bequeathed his heritage to the Austrian and Spanish branches of the family and so weakened the Hapsburg Power.

The treaty of Augsburg permitted the Rulers of a given State, to dictate his or her religion on the population. Thus, the wretched masses were forced to conform to the Ruler's "Taste".

Thus the seeds of the great "Thirty Year War" were sown.

Historians have been unable to even begin to paint the horrors of this war which started in 1618. It afflicted the States bound by the Rhine, the Danube, the Elbe and the North Sea. It devastated unlike an earthquake, a cyclone or even a plague. Tens of millions of people perished as hordes of Swedish, Spanish, French, Austrians and other "volunteer" soldiers raped, pillaged and plundered to their heart's content.

Two-thirds of the population of Dresden perished, the citizens of Wurtenburg were reduced from 400,000 to 40,000 ... Wiesbaden lost all its houses and the few survivors lived like hermits among the wild animals in the ruins.

Sweden had become a formidable imperial power ... and was ruled by Gustavus II (Adolphus) ... a competent monarch whose

tact and wisdom had won him the respect and trust of his nobles.

Gustav II turned his attention to the protestant cause in Germany. On September 17, 1631, he defeated the imperial commander Tilly at Breitenfeld, he then conquered Munich and came close to the Imperial City of Vienna.

Wallenstein, the new Imperial Commander (Tilly had died on the battlefield), drove Gustav out of Bavaria ... but Gustavus II confronted him in battle at Lutzen on November 16, 1631. Here, Gustav was mortally wounded.

The blade of his sword is reputed to have been found on his body. It was acquired by Thomas Howard, eighth duke of Norfolk and Grand Master of the Grand Lodge of England 1730-1731. He presented it to this Grand Lodge ... and today, it forms the blade of the Grand-Lodge's sword-of-state.

The French Valois Kings, while combatting the Huguenots at Home and using the Jesuits to spearhead a great Catholic revival in France ... nevertheless ... hated the Hapsburgs, so much, that they supported the German protestants against the Hapsburg Emperor.

Finally in 1648, the "Peace" of Westphalia assured the demolition of even such concept as "a united Germany".

France encouraged the sovereignty of every petty princedom of which there were about three hundred.

For example, the district of Bavaria from which hailed a Leopold Mozart harbored ... 97 sovereigns ... 4 ecclesiastical princes, 14 secular princes, 25 Lords of Manor, 30 Imperial Towns and 23 prelates.

Each of these endeavoured to climb up the ladder, over the backs of tolls, taxes and other extortions from the miserable population.

To quote Adrien Fauchier ..."Gratitude towards music loving princes, ought to be tempered by the knowledge of human misery, inflicted in pursuit of their admired tastes, as well as their disreputable pleasures."

For a century, Germany was to remain in the stillness of exhaustion.

The Holy Roman Empire was virtually destroyed, although the 'Electors' continued to carry their titles ... and would continue to exercise their 'right' to elect the Emperor.

As a forecast of further terrors to come, Vienna in 1679, was struck by the plague which claimed about 100,000 victims. The Turks, who fortunately had been quiescent for decades, now saw in this torn and exhausted Continent of Europe, the chance for victory ... backed by 'allies', including France, who preferred Turkish rule over the hated Hapsburgs, a huge army of over 300,000 troops rolled in 1683 towards the gates of Vienna.

The defending forces were led by the Emperor Leopold I - Jan Sobieski - the giant and fearless king of Poland - and the Duke of Lorraine.

After two hair-raising months, the defending troops caught the Turks in a pincer movement between themselves and troops streaming out of the city and mainly thanks to the magnificently armoured Polish cavalry, the Turks were routed and soundly defeated.

Two famous spoils of war were a great gold-crescent which was placed on the spire of St. Stephen's Cathedral and - so the legend goes - a sack of strang seeds yielding the first coffee ever to be drunk in Europe. It was in that year that the Viennese coffee houses opened for business.

The First Royal Freemason

The Empress Maria Theresa, was the granddaughter of the Emperor Leopold I.

She ruled as Archduchess of Austria and Queen of Hungary and Bohemia from 1740 to 1780.

She married her cousin Francis of Lorraine, who was elected Holy Roman Emperor in 1745.

He was initiated through the good sponsorship of the English ambassador Lord Chesterfield by Rev. John Theophilus Desaguliers, the father of modern speculative Freemasonry, the third Grand Master after the great revival.

The place of this initiation was the Hague, Holland, where he presided as Worshipful Master over a lodge organized by special dispensation, to initiate and pass the Duke of Lorraine. The year was 1731. That same year, the Duke was raised to the sublime degree in the 'Maids Head' Lodge in Norwich, England.

One year after this event ... in 1732 ... on the 31st of March, Frank Joseph Hydn was born, at Rohrau, Lower Austria, in a corner of the Hapsburg empire, with a population of mixed ancestry ... Austrian, Hungarian, Moravian, Slovak and Croation. Attempts have been made to show him a Czech, a Croat, a Hungarian or a Gypsy.

E.F. Schmid in 1934 marshalled sufficient documentary evidence to make a decisive case for Haydn to have been born of 'pure German' stock.

Some of his ancestors may have been of Slav descent and the merry tunes evident in much of his music are, it is claimed, those of Croation peasants ... It is hardly too much to say that Haydn stood to the folk music of Croatia, as Robbie Burns stood to the peasant songs of Scotland.

Haydn's father had twelve children, half of which survived to adulthood and three of which, Joseph, Michael and Johan Evangelist became musicians. Michael was to become a good friend of Mozart as was Joseph Haydn himself.

At the age of eight, Joseph became a choir boy at St. Stephens Cathedral in Vienna where Karl George Reutter was Kapellmeister or musical director. Reutter being naturally ambitious and the composer of a large quantity of church music, had little time left to concentrate on the welfare and instructions of the choristers in his charge ... as a result, the singers were poorly fed and not well educated ... Haydn always looked forward to be invited as a member of functions of the choir outside, when a decent meal might be available.

Haydn himself said ... He never had a proper teacher ... I started with the practical side, first in singing, then in playing instruments and later in composition. I listened more than I studied. I listened attentatively and tried to turn to good account what most impressed me. In this way, my knowledge and ability were developed. I heard the finest music in all forms that was to be heard in my time, and of that there was much in Vienna.

At age 17, his voice broke and his departure from the choir school came suddenly ... his brother Michael took over Joseph's solo parts ... and Joseph Haydn, always a prankster, foolishly cut off the pigtail of a fellow chorister.

When Reuter threatened to cane him, Haydn said he would rather leave the choir than suffer this indignity ... Reuter promptly expelled him (only after he had caned him).

And so on a cold November morning in 1749, 17 year Haydn found himself without money or lodgings and totally unprepared to earn a living, on the streets of Vienna.

Later, he was to say ... "What I am, is all the result of the direst need".

Gradually, he became known in the musical circles of Vienna and as he said ... "but I had to eke out a wretched existence for eight years". In 1758, Haydn obtained his first musical post, as director of the orchestra of Count Ferdinand Maximilian von Morzin ... at a yearly salary of 200 florins, not enough but at least some security ... At the Morzin summer residence, he performed his first Symphony and met Prince Anton Esterhazy who was to become an important person in his life.

At this time, he also fell in love with a pupil, Therese Keller, the younger daughter of a Viennese hairdresser ... However, Therese opted to become a nun and entered St. Nicholas convent.

In 1760, Haydn married her sister Maria Ann in St. Stephen's on November 26. Unlike Mozart, however, who married the sister of his first love, and was happy, Haydn soon found her incompatible, ill-natured, totally indifferent to music and quite incapable of providing either a home or children.

Early in 1761, Count Morzin found himself in financial difficulties and had to disband his orchestra.

Prince Paul Esterhazy heard that Haydn was unemployed and at once offered him the appointment of assistant conductor of his orchestra at "Eisenstadt", his palace 40 kilometers south of Vienna.

Since the Hungarian War of Independence (1711), the Austrian Court deliberately strengthened the position of the Hungarian Aristocracy so as to keep them loyal to the Empire.

With the coming of Maria Therese to the throne of Austria, music at the Viennese court began to wane. Fewer court musicians were employed and less and less imperial encouragement was given. The nobility took over the role of encouraging and supporting musicians.

The foremost family in Hungary in the 18th century was the House of Esterhazy of Galanta. Its beginning is traced to Nicholas (born 1583) and expelled from his protestant family for espousing the Catholic faith. Nicholas twice married young rich widows and thereby amassed a fortune. Through various political and religious intrigues, he came in possession of numerous estates including that of Eisenstadt. Paul Anton Esterhazy inherited the title Palatine at age 10. When Haydn entered the services of the Eisenstadt household, the orchestra, choir and company of actors were established features.

The contract to which Haydn put his signature still exists. It may seem severly restricted by today's standards but normal to a servant in Haydn's position. It safeguarded the position of

the aged Werner. It gave Haydn sole control of the orchestra, and promised the position of Kapellmeister upon Werner's retirement. He was to conduct himself soberly and set an example for other musicians who were placed in his charge.

All compositions he wrote were to be for the exclusive use of the prince. A clause forbidding writing or copying of Haydn's music outside of Eisenstadt was either annulled or ignored later. His annual salary was 400 florins. This contract was for three years.

For this music-loving Prince, Haydn, who was rightly called the father of the symphony, wrote three symphonies: Le Matin (the morning), Le Midi (the afternoon) and Le Soir (the evening). The Prince - Paul Esterhazy - had suggested these titles himself. He died less than a year after Haydn's appointment on March 18, 1762.

Prince Nicholas (Miklos) "The Magnificent", his brother and successor delighted in extravagant entertainment. He played a now obsolete instrument the 'viola di bordone' baryton. Haydn was virtually forced to compose music for this difficult to handle instrument. He composed between 1762 and 1775 about 160 divertimenti for baryton, viola and cello of which 126 have survived. He also learned to play the six-gut-stringed instrument only to incur the jealousy of his patron. Here, he wrote his first operas. Haydn's father died in 1763 and in 1765, his brother Johan Evangelist joined the company of singers as a tenor. His

brother Michael-Kelly had been appointed musical director to Archbishop Sigismund of Salzburg in 1762. He remained in Salzburg for the rest of his life, becoming a close friend of the Mozart family.

Prince Nicholas visited Paris in 1764 and became so enchanted with the palace and gardens of Versailles that he resolved to establish his very own.

The place he selected was a waterlogged forest at Sutter besides Lake Beusidler, which often flooded. Four years later, after draining and erecting dams, the Castle of Esterhazy was ready for occupancy.

The Paris Symphonies

By 1775, Haydn was internationally known and on March 27, 1781, Haydn advised his Viennese publisher Artaria that "A Monsieur Le Gros, director of Les Concerts Spirituels, had made him complimentary remarks about his 'Stabat Mater' ... and asked permission to engrave this. Furthermore, they had made him an 'advantageous' offer to 'engrave' all future works".

The 'Concerts Spirituels' was founded in Paris in 1725, but progressive works were given at the 'Concerts des Amateurs' which in 1780 became 'Concert de la loge Olympique', because of the venue or location was that of a masonic lodge.

This Concert de la loge Olympique, invited Haydn to write six symphonies and

thus were the famous six Paris Symphonies born (# 82-87). They were nicknamed 'The Bear, The Hen and La Reine' (as it was the favorite of Marie Antoinette).

Compte d'Ogny, a well known mason and one of its directors, requested three more symphonies, which Haydn completed in 1788. The composer received twenty-five Louis d'or for each of these symphonies, which, according to Count d'Ogny's report, appeared colossal to him.

We should not fail to refer to a prevailing practice in Paris of initiating musicians for lodge-inspired functions. After their initiation in the first degree, no further obligations were required.

Some masonic scholars have interpreted this "association" between Haydn, Count d'Ogny and La Loge Olmpique as proof of Haydn's masonic involvement. To the writer, it appears merely a fortunate and lucrative business connection.

Haydn's 'industriousness' is exemplified by the last series of Paris symphonies. Orchestral parts of the same works were in the following year sold by the composer to the Bavarian Prince Krafft Ernst of Ottingen-Wallerstein. In July, 1791, Haydn would dedicate the same symphonies - not yet known in London - to Oxford University on his elevation as Doctor of Music and thus they became known as the 'Oxford Symphonies'.

At last in 1784, Schloss-Esterhazy was completed. The cost - a mere eleven million florins or guilders, or nearly

two million pound sterling or four million dollars.

Yes, Haydn's patron Prince Nicholas of Esterhazy was indeed extravagantly 'Magnificent'. He also happened to be related to the W. Master of the Masonic Lodge 'Zur gekronten Hoffnung' or Crowned Hope, which was Mozart's lodge.

In December of that year, Joseph Haydn sent the following letter to the Master of Ceremonies of a somewhat more fashionable lodge 'Zur Waehren Eintracht' or True Unity.

"Nobly born, Most highly respected Herr Hoff Secretaire,

The highly advantageous impression which Freemasonry has made on me has long awakened in my breast the sincerest wish to become a Member of the Order, with its humanitarian and wise principles. I turn to you, Sir, with the most urgent request that you have the great kindness to intervene on my behalf with the Lodge of the Order, in order to implement this petition, as indicated above. I have the honour to remain, with profound esteem.

Your obedient servant,

Josephus Haydn
CapellMesiter to Prince Esterhazy

Vienna the 29th of the Christmas Month 1784."

As a 17-year old boy, Mozart had first heard music of the great Haydn in Vienna, but it was not until 1781 that the two of

them probably met. It appears that between the young man of 25, and the 50-year old, father of the symphony, a rare and lasting friendship grew.

This was the more remarkable as, apart from the generation gap, their characters were almost opposite. Mozart was generally careless in all matters other than music (and punctuality in writing to Papa Leopold). He was the brilliant key board virtuoso who wrote music anywhere at astounding speed, virtually, without corrections.

Haydn was no soloist, by his own admission, and was a comparatively slow worker. He was, however, a meticulous and efficient administrator both of himself and of others entrusted in his care. This had earned him the nickname 'Papa Haydn' at Esterhazy ... as he took fatherly care of the musicians in his charge.

Mozart too was to call him 'Papa'.

Moreover, Mozart liked indoor games like billiards, whereas Haydn had a Croatian love of what is called 'sport' and the proverbial saying on the princely estate was "as good a shot and fisherman as Haydn".

Talking about billiards, Mozart used to play it, after a doctor had advised him to take some exercise (he even bought a horse at that time). His favorite player may have been an Irishman by the name of Michael Kelly, a singer and actor at the 'Italian Opera'. He frequently visited the Mozarts. In his reminiscences, we get an excellent description of Mozart.

Description of Mozart

"He was a remarkably small man ... very thin ... and pale ... with a profusion of fine hair, of which he was rather vain ... he always received me with kindness and hospitality ... he was remarkably fond of punch, taking copious draughts thereof ... he was fond of billiards ... and I always came off second best ... he was kindhearted and ready to oblige ... but, so very particular when he played ... if the slightest noise was made, he instantly left off ...".

It is suggested that Mozart and Haydn discussed Masonry before Haydn's written request for admission ... this may well be so, who knows? Haydn did join a different lodge and Mozart was not his sponsor.

But Mozart, in his own inimitable way, was to show Haydn and history just how highly he thought of Haydn.

He dedicated to Haydn six important quartets along with a stylized, respectful dedication, in which, however, he also demanded respect and recognition. The peculiar aspect of these quartets is that Mozart, contrary to his normal way of 'instant' composing, had laboured over this for a lengthy period and moreover, we know, made many alterations as he pondered this endeavour.

He presented them to Papa Haydn comme 'Il frutto di una lunga e laboriosa fatica' ... as 'the fruit of something

over which he had laboured hard and long'.

Leopold (Papa) Mozart, now old and lonely, visited his famous son. He was far from impressed with Constance's poor housekeeping, but thoroughly enjoyed the high standard of the orchestra which Mozart conducted and last but not least the impressive number of nobility present. ... Leopold knew the ropes ... freelance meant - starvation ... politics added to nobility meant - security. Three months later, Father Leopold was to become an entered apprentice mason.

When Mozart introduced his father to Haydn, 'Papa' said to Leopold "I, as an honest man, tell you before God that your son is the greatest composer I know in person or by name. He has taste and moreover the most thorough knowledge of composition."

Leopold then realized that his sacrifices and concerns had not been in vain, that Mozart indeed fulfilled the destiny envisioned by Leopold ... was indeed a genius.

Late in 1785, Mozart wrote his beautiful funeral music (K.477) for a lodge of sorrows of two distinguished brethren, including Johann Count Esterhazy. Haydn, at that time, was quite a celebrity and one might expect him to have been present at such an occasion, for a late relative of his patron. No record of his presence has come to us.

As a matter of fact, no record exists to show that Brother Haydn ever set foot

in a lodge after his initiation on February 11 in the lodge 'Zur Wahren Eintracht'. Some say Haydn took his demit in 1787.

Between 1785 and 1790, there appears to have been no personal contact between Mozart and Haydn.

The next time we see Mozart and Haydn together, is in the company of Puchberg in early 1790, at the final rehearsals of Cosi Fan Tutte.

By that time, the French Revolution was six months in earnest progress, after the fall of the Bastille in 1789 ... and within 18 months, on June 20, 1791, the Garde Nationale was to arrest King Louis XVI and the 'Austrian women' Marie Antoinette on their attempted flight from France to Varennes.

A lot was to happen to Mozart and Haydn in those 18 months.

On February 20, shortly after the Premiere of Cosi Fan Tutti, the Emperor Joseph II, died and with him the last influential member of the Imperial Court, sympathetic to Mozart.

Ludwig van Beethoven, then 19 years old, composed an impressive cantata 'on the death of the Emperor' whose social and political ideas, known as the 'Enlightenment' were readily welcomed in Bonn, where Beethoven was born.

In May of that year, Constanze was on one of her frequent visits to the mineral baths for the cure ... and in the mean-

time, another resident of Bonn, born in the same house as Beethoven, visited Vienna.

His name was John Peter Salomon who played the violin creditably; he was a composer and had settled in London. Salomon had heard of the death of Haydn's employer, Nicholas Count Esterhazy in September and he hastened to Haydn, who was now free, to make him an offer he could not refuse.

Haydn bid a tearful farewell to his friend Mozart and set out for London with Salomon, who was a member of the famous Pilgrim Lodge. On the way, they passed by Bonn, where Haydn first met Beethoven.

In London, Haydn became the toast of the city. He was invited to the Royal Court, presented to her Majesty the Queen and after performing in early March, a newly created symphony #102 in B flat, was fortunate that the massive chandelier fell from the ceiling just after the audience had left. This symphony became known as The Miracle Symphony.

In July, the University of Oxford proudly adorned Haydn's almost 60-year old, somewhat dumpy figure, with the white-figured silk and cherry-coloured satin of a Doctor of Music.

In the same month, Constanze Mozart gave birth to her sixth child Franz Xaver Wolfgang, who was to survive his father by 53 years.

Whereas in that year, Haydn basked in

adulation, Mozart's popularity went steadily downhill.

Pertinent to our story is a special visitor to the Mozart House, a 16-year old boy, short, stocky and dark, by the name of Ludwig van Beethoven.

He came to study under the great master, but unfortunately had to leave after only two weeks, due to the mortal illness of his mother. Legend has it that Wolfgang prophesied that "This young man would certainly make a noise in this world."

1791 was to be the fatal year for Wolfgang Amadeus Mozart.

It proved the culmination of financial difficulties, health problems, marital upheavals and circumstances which for centuries would keep writers, filmmakers and indulgers in plain gossip buzzing ... and, as an everlasting credit to his genius, it proved a year of sublime outpouring of sometimes gracious, superb, out-of-this-earth and down-to-earth music, without a sign of the melancholic, angry notes that a Beethoven would produce under similar pressure.

As to Mozart's financial difficulties ...

There is little evidence of any until the summer of 1788 when the first letter to Brother Michael Puchberg was sent. It starts with an admission that Mozart owes Puchberg 8 ducats (27 guilders).

That summer, Mozart wrote five letters to his friend and brother asking for a

one-to-two thousand guilder loan, so that he (Mozart) "could keep his affairs in order ... meet necessary expenses as they occur ... and can work with a mind free and with a lighter heart."

The first letter brought Mozart 100 guilders ... the second letter, in which Mozart advised his friend that "he had moved again and this time to cheaper rooms and more pleasant ... with a garden", brought 200 guilders. In the other letters, he implores Puchberg, "in the name of friendship", to advance money on two pawntickets, ... "If you, my most worthy brother, do not help me in this predicament, I shall lose my honour and my credit, which of all things I wish to preserve."

Five letters ... 300 guilders ... total debt to Puchberg, 327 guilders. Was Mozart cheap? In a P.S., to his second letter, Mozart writes, "When are we having a little musical party at your home again? I have composed a new trio".

A new trio indeed!

That summer, in his new and cheaper 'surroundings', Mozart composed three of his magnificent symphonies ... The one in 'E' minor (the same key he uses in the Magic Flute ... and his masonic works) consisted of a trio ... dedicated to none other than his friend and brother Michael Puchberg.

Of the other two, the 'Jupiter Symphony' is best known.

In the beginning of 1789, he was again to write Puchberg ... "Great God! I would not wish my worst enemy to be in my position ... and if you forsake me, both my unfortunate and blameless self, and my poor sick wife and child, are altogether lost ... I am composing six easy clavier sonatas for Princess Friederike and six quartets for the King ... two dedications will bring me in, something ... lend me another 500 guilders ... ". The next letter was sent 5 days later; "I fear you are angry with me ... if you can and will entirely relieve me (referring again to one large loan) I shall return thanks to you ... as my saviour ... even beyond the grave ... for you will have enabled me to further enjoy happiness on this earth".

P.S. "My wife was wretched ill again yesterday, leeches were applied and she is, thank God, somewhat better ... I am indeed most unhappy and am forever hovering between hope and fear!" Puchberg noted on the letter "answered the same day and sent 150 guilders".

Yes, Mozart did return thanks from beyond the grave ... by immortalizing Puchberg for what he did and did not do. Puchberg never claimed the 650 odd guilders on Mozart's estate and Puchberg died ... a poor man.

Part of Mozart's financial problems was the ill-health of his wife Constanze, who on the advise of her doctor, spent time at the mineral bath's place Baden near Vienna.

In a letter dated April 16, 1789, Mozart admonishes her ... "I beg you, in

your conduct, not only to be careful of your honour and mine, but also to consider appearances".

On June 11, he was to write ... "Adieu my love! I am lunching today with Puchberg. I kiss you a thousand times and say, with you, in thought ... 'Death and Despair' were his reward! ... Ever your loving husband."

In the period July-October, he wrote her eleven letters ... seven in July and four in October. In September, Constanze and Sussmayer were with him, in Prague, at the performance of *Il Clemenza di Tito*.

Mozart's last known letter is again to his dear little wife, Stanzi-Marini, as he used to call her in earlier letters. This letter is dated October 14 and ends with ... "that you have not written me for two days is really unforgivable ... I hope that I shall certainly have a letter from you today and that tomorrow I shall talk to you and embrace you with all my heart. Farewell Ever Your ... Mozart. I kiss Sophie a thousand times. Do what you like with N.N. Adieu."

Also, in that last and fatal year 1791, Mozart acquired a few new pupils.

A. Franz Xaver Sussmayer (1766-1803), who, then twenty-five, spent a good deal of time both studying with Mozart and attending to Constanze, particularly during her 'lonely' stay in Baden taking the cure. From Mozart's letters, it is clear that he knew she was "easy to comply with" ... and when on July 26,

Constanze gave birth to her sixth child, it was baptized Franz Xaver Wolfgang Mozart, ... giving some speculation.

Another 'pupil' was Magdalena Hofdemel, who was married to Franz Hofdemel, private secretary to Count Seilern and later 'Justiz-kanzlist', an appointment in the Vienna Law Courts.

In March 1789, Mozart had written to Franz Hofdemel, asking for a favour to lend Mozart 100 gulden until the 20th of the next month ... and he ends the letter ... "Well, we shall soon be able to call one another by a more delightful name, for your novitiate is very nearly at an end." Hofdemel was about to join the freemasons order and become "a brother". Hofdemel acceded to Mozart's request.

Days after Mozart's death, Hofdemel, in a fit of jealousy, attempted to kill Magdalena, who was pregnant, with a razor, and then slit his own throat ... this suicide, though hushed up, gave rise to the rumour that Magdalena had been Mozart's mistress ... and years later, Beethoven would still refuse to recognize her ... The child was christened Johann von Nepomuk Alexander Franz, the names of the Godfather, Johann von Nepomuk Alexander Fidel Holderer ... and Franz after his father ... But, somehow writers will say he was named after Johann (Mozart's first name) and his late Father Franz.

Sussmayer, against the wish of Constanze, was to complete Mozart's requiem, as requested by Wolfgang ... Constanze was to live with another man for ten

years, before becoming Mrs. Constanze Mozart-Nissen.

The letters sent by Leopold to his son, Wolfgang Amadeus Mozart, written since her marriage to him, were burnt by Constanze; and it took her over seventeen years to attempt to visit the grave of her husband.

Let us return to London, where in that summer of 1791, Haydn became Dr. Haydn.

As usual he had left his wife, 'Frau Maria-Anna' at home. Haydn once remarked "My wife was unable to bear children and for this reason, I was less indifferent toward the attractions of other women ... and ... "she does not care a straw whether her husband is an artist or a cobbler."

With great pride in his Doctor's degree, he wrote Marianne von Genzinger, "I only wished my Viennese friends could have seen me."

Haydn relished in the cosmopolitan atmosphere of London, accentuated by scores of refugees from the terror of the French Revolution, and in the 'benefit concerts' given on his behalf, which netted him hundreds of pounds ... A new pupil was to be his ... Rebecca Schroeter, the widow of the well-known pianist and composer J.S. Schroeter.

At the same time he continued his affectionate correspondence with Lugia Polzelli, who he had befriended in 1779, who after the death of her husband had moved to Italy and was anxious to come to

London. Instead, he sent her money and declared himself willing to have her son Pietro join him in London.

His wife obviously had gotten wind of Haydn's recent successes with the fair sex and reprimanded him. Haydn wrote Luigia "My wife, that infernal beast, wrote me so many things that I was forced to answer that I was never coming back. To this she paid attention."

Haydn too had to pay attention ... to his employer the new Prince Anton Esterhazy, as well as to a new Emperor, Joseph II.

Upon the death of Joseph I in 1790, Masonry had lost its last friend at the Vienna Court. Leopold II was to reign only two years. He had, it is true, approved a new lodge, of rosecrucian nature, 'Love and Truth', and an old lodge, 'St. Joseph', was revived, but in his last year, he advised all masonic lodges to halt activities.

We should not be surprised ... Leopold's sister Marie-Antoinette and her husband King Louis XVI were arrested, by the Garde Nationale at Varennes, for trying to escape France. Some of the real hotheads of the revolution were free-masons, such as a Robespierre and Danton. Leopold made a general appeal to all sovereigns in Europe to take common measures 'in view of events' which threatened 'the honour' of all sovereigns.

Joseph II was truly paranoid of secret societies. The false allegations of a

masonic conspiracy, which led to the French Revolution, were circulated at the Court of Vienna by enemies of the fraternity. The Monarch believed it blindly. From the day of his coronation, he lived in fear of secret societies, particularly freemasons.

Immediately after the death of his father, he ransacked all chests and tables in search of insidious writings relating to masonry and similar things. He locked it all up in huge portfolios.

Haydn enjoyed His Coronation on his return from London. His new employer, Anton of Esterhazy, remarked, "Oh Haydn, you could have saved me forty thousand florins."

On July 24, 1792, Dr. Haydn arrived in Vienna, in one of the princely carriages. Vienna could not care less ... no great reception ... no elaborate newspaper articles ... nothing.

Haydn bought a house in a quiet and secluded location, for his wife to use as a residence. He then turned his attention to Marianne von Genzinger 'for comfort'.

On January 27, 1793, a catastrophe shook Haydn's existence. Marianne died at age 43, leaving 5 children.

Something never to be recaptured left him ... a certain sarcasm set in and a bitterness. It would be evident on his second trip to London.

His two pupils were Pietro Polzelli and Ludwig van Beethoven. Beethoven took

lessons at a nominal rate of eight groschen per hour.

They met frequently and Beethoven's memo book reads "chocolate twenty-two-x (kreuzer-farthings) for Haydn and myself and coffee six-x (for Haydn and myself)."

We have seen Beethoven in 1787 spending two weeks with Mozart. It is clear that he considered Haydn as second best. His friend and supporter, Count Waldstein, wrote in Beethoven's album of October 29, 1792, the following farewell as Beethoven left his birthplace Bonn:

Dear Beethoven,

You are travelling to Vienna to fulfill a long-cherished wish. The protecting genius of Mozart is still weeping and bewailing the death of her favorite. With the inexhaustible Haydn, she has found refuge, but no occupation. She is now waiting to associate herself with someone else. Labour assiduously and receive Mozart's spirit from the hands of Haydn.

Beethoven did not quite trust Haydn. During his studies in counterpoint, Haydn proved careless in correcting his pupil's errors; on the other hand, Haydn fought for his pupil's wages from the Elector in Bonn, by submitting works, composed in Vienna, as evidence. Alas, some of these works were already made by Beethoven before his departure ... leaving Haydn looking silly.

Beethoven's arrogance was hard to bear. Haydn called him jokingly 'The Great

Mongul' ... political differences were, if possible, more pronounced.

Haydn, a loyal subject of the Austrian Monarch, was filled with horror at the happenings in Paris. Napoleon to him was an archenemy; for his downfall, he fervently prayed.

Beethoven rather admired 'the little-general' and planned to dedicate his third symphony to his hero, 'The Eroica'.

Thus, Beethoven found a new teacher, Johann Schenk.

Haydn started to plan his second trip to London and left Vienna on January 19, 1794, in the company of Baron van Swieten, director of the Vienna court library, an ardent music lover and a mason.

Beethoven, at that time, was almost 24. For the past seven years, Freemasonry had been in a state of increasing disarray, yet we are left to believe that Beethoven joined the craft ... ?

We should, at this point, introduce to you Brother Roger Cotte, Doctor in Musicology, a connoisseur of the French 18th century musical period.

Roger Cotte is the conductor of 'Groupe des instruments anciens de Paris' and research-assistant to Professor J. Chailley of the Sorbonne. He produced a monumental biography on Haydn.

On the jacket of one of his recordings 'Musiques Rituelles Maconiques du XVIII^e

Siecle', you will find Ludwig van Beethoven credited with: Marche maconnique and Operlied.

Enclosed is a brief history, prefixed by a letter from the 'Grande Loge de France' and we quote:

"Beethoven's appurtenances to Freemasonry has never been ascertained, yet facts seem to confirm this supposition. Many of his melodies have been 'a posteriori' used with his consent with masonic texts by one of his best friends, Wegeler, who was a well-known Freemason.

Witnesses confirm that meeting with Freemasons, Beethoven has exchanged with them secret signs known only to the initiated. As an exergue to his adagio of the seventh quatuor, he has also written a typically masonic sentence which is vivid proof of his advanced knowledge of Freemasonry.

The violinist, Karl Holz, who has been an intimate friend of Beethoven, told the musicograph, Otto Jahn, that Beethoven was a Freemason but ... not very active in the last years of his life.

The march, in si-bemol, is evidently a work with a free masonic purpose. It has all the characteristics of ceremonial marches played for the entry and exit of dignitaries during solemn lodge gatherings.

They are of an average length, convenient only, for the short walks to or from the Worshipful Master's stage, to the temple's doors.

Characterized by an optimistic note, they must be played by a typical masonic band of two clarinets, two horns and a bassoon. They are dated 1792, the period when Beethoven was most active in Freemasonry. It must finally be said that these marches are too modest to have a military destination and could be only performed during Freemason ceremonies.

The 'Operlied' (1795?) for pianoforte and singing voice is tightly linked with Freemasonry of antique inspiration of the very type found in the surroundings of Mozart (Re. Dir Seele des Weltalls, cantata). The poetic text of Matthison speaks of sacrifices performed by the ancients as well as of the four basic elements (These play an important role in the initiation to the first degree in Freemasonry) and of the fight for freedom. M. Curzon calls it "a wide and beautiful page, sometimes reminding us of the hymns sung by the choir of priests of the Goddess Isis in the Zauberflote." Wegeler has given to this tune a more ceremonious masonic text." End of quote.

In my research, I have found no other 'evidence' of Beethoven joining our craft.

Back in London, the reporter of the 'Oracle' greeted Haydn with the following comment:

"We must of necessity be brief. And, after all, it may be best when de chef-d'oeuvre of the Great Haydn is the subject. Come then expressive silence, muse his praise."

Another paper lauds this "goodhearted, candid, honest man, esteemed and beloved by all."

This love and esteem were also felt by members of his orchestra who enjoyed his sense of humour and friendly ways.

Benefit concerts were well known to Haydn and his impresario Salomon, who both derived goodly sums from it.

Brother Webb wrote an excellent article in AQC volume 94 on Joseph Haydn Freemason and Musician. From this we quote:

"Published in the Morning Chronicle of 30 March 1795 is the following:

FREE MASON'S SCHOOL

Under the Patronage of his Royal Highness the Prince of Wales.

In aid of the Fund for completing and furnishing the School House in St. George's Fields, for the Reception and Maintenance of One Hundred poor Female Orphans and Children of distressed Freemasons.

A GRAND CONCERT OF VOCAL AND INSTRUMENTAL MUSIC will be performed at FREE MASONS' HALL, on MONDAY 30th March 1795.

Haydn noted as follows: 'On 30 March 1795 I was invited by Dr. Arnold and his associates to a grand concert in Free Maisons (Haydn's spelling) Hall: one of my big symphonies was to have been given under my direction, but since they wouldn't have any rehearsal, I refused to co-operate and appear.

It is suggested that a sense of 'perfection' made Haydn decline. We can only repeat that 'benefit' concerts were well known to him ... that he basically had his own orchestra ... and that surely he had been exposed to his fair share of 'command performances'.

He did dedicate three of his finest piano trios to Mrs. Schroeter and left scores of his symphonies with 'a lady in England'. In the spring of 1795, Haydn planned to return to Vienna, despite the fact that various members of the British Royal household made generous offers to keep him in England.

He even offered the excuse of 'attachment to his wife'.

A more likely reason is the death of Prince Anton Esterhazy. Anton cared little about music. His successor, another Nicholas intended to resurrect the glorious past.

On May 1795, Haydn's benefit concert took place. So he left England, his suitcase bulging with scores of music written ... with presents and a well-earned 1200 pound sterling - from concerts and lessons, plus a considerable income from other fees of appearances, etc. Three years in England netted him about 24000 florins.

Contemporaries described the new Prince Nicholas as an 'Asiatic Despot'.

We know he was excessively arrogant to Beethoven, whose brilliant Mass in C

major he found 'unbearable, ridiculous and detestable'.

Working for this 'nobleman' who was to squander the family fortunes and kept a temple dedicated to debauchery in Vienna, was not easy for the composer, who was now well into his sixties.

In London, Haydn once heard Handel's Messiah, and burst out in tears at the Alleluia Chorus.

Baron von Swieten, his companion to London, was fond of Handel to the point where he considered it his mission to propagate his music.

In 1795, Salomon gave Haydn an English libretto on the subject of 'the Creation', suggesting Haydn set it to music. Its authorship remains a mystery. According to Haydn, the idea came from a certain Lindley, but he did not say that this Lidley wrote the libretto. It is perhaps Thomas Lidley, a promoter of oratorios in London. Supposedly written for Handel, this Libretto was written by someone who knew his 'Milton' inside out. Not only are whole lines quoted, but the theme is constant 'Miltonic' as in ... 'Paradise lost'.

Haydn took it to Baron von Swieten, who habitually held concerts in the magnificent baroque hall of the Court library of Vienna. Von Swieten had been Mozart's patron, and engaged him to reorchestrate various Handel oratorios for wind instruments as the 'Library' had no organ.

Von Swieten thus exposed Mozart to baroque music. Beethoven, too was patronized by him and dedicated to von Swieten his first symphony.

The ever-cautious Haydn approached von Swieten with this Libretto. Von Swieten not only translated it in German, but got together a group of music-loving noblemen, who each put 50 ducats towards its performance and most important, to pay Haydn, for putting it to music.

The 'Creation' was performed in Vienna on April 29, 1798. When he worked on it, Haydn felt uplifted and remarked ... "Never was I so devout ... I knelt down every day and prayed to God to strengthen me for my work." Giuseppe Carpani, the Italian Poet, who translated the Creation in Italian, remarked ... "When Haydn felt his inspiration flagging, he 'rose' from the piano forte and began to say his rosary." ... "He never found this method to fail."

Haydn said later that during the impressive performance, he was ... "as cold as ice - the next moment - I seemed on fire. More than once, I was afraid I should have a stroke."

Here again, some would attempt to read 'masonry' into the libretto, to liken the characters. Adam and Eve, with the Papageno and Papagana of the Magic Flute ... therefore, it had to be masonic? As to the music, Brother Webb writes:

"The Creation, both in its music and the libretto, is of the same stuff as Die Zauberflöte and Fidelio, both by masonic

composers, representatives of a great humanitarian era in Central Europe, a golden age of freedom, cultivation of intellect and true sophistication, which were soon to disappear forever."

Lest we get carried away, the Creation is based on Milton's 'Paradise Lost' written well before 1717, around 1660. It, in turn, was based on the fall of man as reported in Genesis.

Die Zauberflöte is an allegorical-political comic opera, whereas Fidelio is the product of a laborious struggle by Beethoven to compose opera.

As for this 'golden age of freedom, cultivation of intellect and true sophistication, to disappear forever' ... blessed be!

Beethoven, who criticised Mozart for his Don Giovanni, as immoral, surely made his point in the title of his one and only opera 'Leonora or the Triumph of eternal Love'.

Its premier was on November 20, 1804, one week after the French army occupied Vienna. The house was full of French officers and devoid of the nobility who had fled in panic. The next two days produced empty houses.

In 1814, or ten years later, attempts were made to revive this opera. Remarked Beethoven ... "I could compose something new, far more quickly, than patch up the old ... I have to think out the entire work again ... this opera will win for me the martyr's crown ...".

Haydn, in the year of his 'Creation', also composed a melody which would make people stand up ... bow their heads ... and inspire either deep loyalty, raw hate or reverence.

It was the music for the National Anthem 'Gott Erhalte Franz dem Kaiser' (God be with Franz the Emperor). Its text came from a Jesuit, Lorenz Leopold Haschka, who was professor off Aesthetics at the Theresarium in Vienna. He was also a freemason. It would remain The Austrian National Anthem until 1939, at which time, it became 'Deutschland über alles' (Germany above all else). It also found its way in hymn books under 'Austria'.

In 1948, Austria adopted a new National Anthem ... the music is from Mozart's last composition to his lodge ... it was written less than two months before his death ... as a song to be sung at the closing of a lodge.

Haydn proved himself a patriot until the end. On May 12, 1809, the great bombardment of Vienna started and a cannonball fell with tremendous noise near his house. Everyone trembled, not so the old invalid, who exclaimed after the uproar ... "Children, fear not, where Haydn is nothing can happen to you ...". Out of respect, Napoleon posted a guard of honour outside Haydn's door.

When the end came near, Haydn had himself carried to the piano and there he played the Austrian National Anthem three times. It was his final play at the piano. Within days, on May 31, he went

blissfully and gently to sleep to awake no more.

At the impressive funeral service, Mozart's Requiem was performed.

Beethoven, the man who arrived in Vienna in 1792, would remain there all his life.

His distrust of mankind was almost notorious. He found patrons and friends, such as Archduke Rudolph and Princes Lichnowsky and Kinsky, yet he stood aloof from society. Temperamentally, he was never to be at ease. He moved from landlady to another house forever searching.

For a description of Beethoven, we will let the diary of a Baron Kubeck von Kubau speak ...:

Beethoven Profile

"The hero of music was a small man with unkept, bristling hair with no powder, which was unusual. He had a face deformed by pox marks, small shining eyes, and a continuous movement of every limb in his body. Whoever sees him for the first time will surely take him for a malicious, ill-natured and quarrelsome drunkard ... on the other hand, who sees him for the first time surrounded by his fame and glory, will surely see musical talent in every feature of his face ...".

Beethoven matured during the upheavals of the French Revolution, and he was, in the words of Paul Laeng, "The Herald of

the nineteenth century; the musical prophet of willpower for whom music was not only a pattern of sounds, nor even an aural means of self expression; it was also a moral and ethical power."

To describe him intimately, one would need the elements of wind, thunder, lightning reinforced with an inexhaustible supply of sheer energy, poured in the mold of a genius.

Beethoven chastized his friends, only to profusely apologize. He appeared untamed, yet locked in his music, the peace of the country-side as well as the rumblings of the battlefield and the choirs of angels.

Beethoven grumbled and groaned, yet carried his ill-health and deafness alone, never ceasing to pour out music for the benefit of mankind.

In 1802, as his deafness truly manifested itself, he wrote his Heilgenstadt testament. Tragic, yet beautiful ...

"Oh ye men who regard or declare me malignant, stubborn or cynical, how unjust are ye towards me ... You do not know the secret cause ... how humiliating when someone standing close to me heard a distant flute ... and I hear nothing, or a shepherd singing ... and I hear nothing ... Forced already in my 28th year to become a philosopher ... Patience, I am told, I must choose as my guide ... O divine being, Thou who lookest down into my inmost soul, Thou understandest: Thou Knowest that love for mankind and a desire to do good dwell therein ... My

prayer is that your life may be better. less troubled by cares ..."

He was to live another quarter century. He was to write many masterpieces. He was to suffer: hunger for love - and remain lonely.

When the end came, it too, was torture.

On March 14, 1827, Beethoven, who had so often raged against his condition, wrote: "I am resigned and will accept whatever fate may bring."

For three days, his powerful body fought with the last terror and at five o'clock on March 26, there was a loud clap of thunder, Beethoven raised his eyes and clenched his fist as if to say "I defy you powers of evil! God is with me ..."

His final words to his friends were "Plaudite Amici, Comedia Finita est" (Applaud my friends, the comedy is finished).

AMADEUS

Loved by the Gods ... As movies, such as "Amadeus" and "Forgesse Mozart" reach the market, together with dozens of sensational books, it behooves us to take a close look at some aspects of the man.

We hear much about the so-called 'Basle' letters.

Basically, we deal with all of nine letters (1779-1781), to his cousin Maria Anna Thekla Mozart, nicknamed Basle or

little cousin. The childish obscenities are few in number and of that bathroom ilk, which mark the humour of the times and the Mozart Family; witness the letters from his mother to father Mozart.

Nowhere in these letters appears any sign of blasphemies which are so common in today's daily conversation. The letters are worthy of reading. Here is an excerpt from a letter to "little cousin":

"Now, one day a shepherd was walking, along with 11,000 sheep ... in his hand, he held a stick with a beautiful rose-coloured ribbon ... it was his habit to do this ... well let's go on ... after he had walked for a good hour or so, he got tired and sat down near a river ... he fell asleep and dreamt that he had lost his sheep.

In terror, he awoke ... only to find all 11,000 sheep beside him ... So he got up and walked on ... but not for long for he came to a bridge ... which was very long, but well protected from both sides to prevent people from falling into the river. Well, he looked at his flock and as he was obliged to cross the river, he began to drive his eleven thousand sheep over the bridge. Now, please be so kind as to wait until the eleven thousand sheep have reached the other side and then I shall finish my story ..."

When I read the story, I recalled that at age 14, Mozart was knighted by the Pope ... and that unlike Gluck, he never availed himself of either the title or the influence attached to it. At that same visit to Rome, his hostess presented

him with the 'Arabian Night's' (in Italian). It looks as if Mozart did read that book.

Mozart Prepares Himself for Death

He wrote to his father Leopold in his letter of April 4, 1787:

"I hear you are really ill! ... As death, when we come to consider it closely, is the true goal of our existence, I have formed during the last few years such close relations with this best and truest friend of mankind, that his image is not only no longer terrifying to me, but is indeed very soothing and consoling! And I thank my God for graciously granting me the opportunity (you know what I mean) of learning that death is the KEY which unlocks the door to our true happiness. I never lie down at night without reflecting that - young as I am - I may not live to see another day. Yet, no one of all my acquaintances could say that in company I am morose or disgruntled. For this blessing, I daily thank my Creator and wish with all my heart that each one of my fellow creatures could enjoy it."

There can be no question that Mozart, in this letter, referred to the degrees known to both father and son.

It has been said that the cautious Leopold destroyed some of Mozart's letters as they may have touched upon the, in Bavaria, forbidden subject of secrete societies.

Alfred Einstein, an authority on Mozart, notes that to Mozart Catholicism and Freemasonry were like concentric circles.

Let's for a moment examine just what could be concentric and in what circle.

To the Catholic, stripped from dogmas and infallible papal teachings, there remains the centre ... Christ's presence in the Eucharist surrounded by the Virgin birth.

Such is the mysticism of the Catholic faith in and around the centre.

Mozart was quite familiar with this.

In Masonry, he found himself once more in the centre ... in a different way, yet in each obligation uttering the same solemn words "I in the presence of, followed by the name of the supreme being."

The administrators of the Catholic faith held little awe for Mozart or his father. His dad, Leopold, was educated by Jesuits. Leopold himself, no one else, taught Mozart mathematics of which he was fond to the extent of scribbling formulas and figures all over the house ... he taught him Latin, French and Italian, plus music. Leopold himself was no mean musician and had written a treatise on violin playing which was respected across Europe.

The Faith itself was a different matter and Mozart, in his letters, refers often

to the punctual following of obligatory practices.

In his lodge were over fourteen priests, some Jesuits, even though Maria-Therese had banned the order in the early 1740's.

Before Mozart, there was no Masonic music ... there were masonic songs, but nothing of a musical nature to distinguish it from any other composer's composition.

Today, we may well be baffled by utterings such as by Alfred Einstein that "Mozart created his own masonic musical symbolism: the rhythm of the three knocks and the slurring of two notes, symbolizing the ties of friendship (Gesellenreise K.468), or the progressive PARALLEL THIRDS THAT CHARACTERIZE THE SONG FOR ADJOURNING THE MEETING (K.623).

We may not understand how, a professor Chailley or a Roger Cote, find definite masonic traces in some of Beethoven's works. We must record that these experts did decipher the language of music and projected it on a system of morality.

We all know that in his last year Mozart wrote a (some say his own) Requiem. We are aware of the Magic Flute and maybe even the of the last cantata written for his Lodge, which proved Mozart's last ever public appearance.

There is, however, a priceless small Motet, which remains much ignored.

In mid summer of 1791, Mozart composed this small Motet for four voices and strings, named the 'Ave Verum'. It was probably to be used in the 'Corpus Christi' service by the school teacher and choir leader Anton Stoll, in Baden near Vienna. He had performed other church works of Mozart and Michael Haydn and kept an eye on Constanze, a bit.

The text confirms our theory of concentric circles ... it reads translated from Latin ... "Greetings, to you, born of the Virgin Mary: to You who has truly suffered and was sacrificed for humanity on a cross. Be for us a last meal, in the final examination of death."

Whereas the text, taken from an old song, confirms it ... the music leaves no doubt as to Mozart's intentions. It was his final 'prayer'.

His death appears to have been witnessed by Constanze, by Sussmayer and Sophie, Constanze's sister and perhaps the old factotum Deiner. His doctor, Thomas Franz Closset, was last on the scene.

Whether he leaned his head against the wall and puffed up his cheeks to imitate the trumpet of his Requiem ... Tuba Mirum spargens sonum ... a miraculous trumpet shall spread its sound ... we shall never know for sure.

We know that his rich masonic patron 'Baron von Swieten', ordered a pauper's funeral ... in an unmarked grave ... which has never been found.

Speculation about the cause of death keeps filling books and movie houses.

A few days after his funeral, an elaborate memorial ceremony was held at the 'Newly Crowned Hope Lodge'. The Grand Master Karl Friedrich Hensler delivered the eulogy, from which we quote:

"It has pleased the Eternal Architect of the World to separate from our fraternal chain the most beloved and meritorious of its members. Who did not know him? Who did not esteem him? Who did not love our worthy brother Mozart? Only a few weeks ago, he was still among us and exalted with his enchanted sounds the dedication of our Masonic Temple.

Mozart's premature death represents an irreplaceable loss for the Art.

His talents, already expressed in early boyhood, made him even then the rarest phenomenon of his generation: half of Europe revered him, the Great called him their favorite, and we called him our Brother.

Brotherly love, a peaceable disposition, support of good causes, ... these were the chief characteristics of his nature ... He was a husband, a father, a friend to his friends, a brother to his brothers."

We have tried to give you a glimpse of three giants, of which two, for sure, were masons. Their memories linger ... their music lives forever.

History is but to create enthusiasm ...
so ... let's keep our candles burning ...
with the prudent wisdom of a Haydn, with
the indomitable strength of a Beethoven
and with the timeless beauty of a Mozart.

THE VIENNA TRIAD

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The following books were consulted in
the preparation of this paper.

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Musician.

Paul Henry Laing: The Creative World of
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H.C. Robbins Landon, Jens Peter Larson,
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Kent Henderson: Masonic World Guide.

Michael Kennedy: The Oxford Dictionary of Music.

J. Merrill Knapp: The Magic of The Opera.

Paul Henry Lang: The Experience of Opera.

Norman Lebrecht: The Book of Music Anecdote.

Eugene Lennhoff: The Freemason.

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REVIEW OF PAPER PRESENTED TO
THE HERITAGE LODGE

September 17, 1986

by

W.Bro. John M. Boersma, titled

THE VIENNA TRIAD

This 'review' was prepared by R.W.Bro. Wallace E. McLeod, Charter Member of The Heritage Lodge, and read in lodge by W.Bro. James Major.

Worshipful Master and Brethren:

I must begin by apologizing to the Lodge, and to my good friend W.Bro. John Boersma, that I am not present to hear his paper. By way of excuse I plead the necessity of attending the convocation of King Cyrus Chapter, Royal Arch Masons, of which I am an officer.

Bro. Boersma's knowledge, his diligence, his energy, and his enthusiasm, are familiar to all who know him, and are particularly well demonstrated in his paper this evening. He has cast his net wide, and in addition to outlining the lives of these three great composers he has tried to sketch the background against which they moved. He includes a tremendous amount of detail, and for my part I suspect that the audience would have found it somewhat easier to follow

if his scope had been a bit more restricted.

Over the years Bro. Boersma and I have had several 'full and frank discussions' (as the politicians put it) on Masonic matters, and I know that he would not want me to paper over any points of disagreement between us. Actually, I have only several small corrections, and one or two points that might have been added. To begin with, the first Royal Freemason, Francis Duke of Lorraine, was initiated not in 1735, but in 1731, probably late in September or early in October. Even though he did become Holy Roman Emperor in 1745, he was not a Hapsburg, except by marriage. By a curious mischance, Bro. Boersma says that the Emperor Leopold was Francis's father; actually Leopold died three years before Francis was born.

Haydn's magnificent testimony to Mozart's genius, "I ... tell you before God that your son is the greatest composer I know," was spoken on Saturday, 12 February 1785. This was the very next day after Haydn had been initiated into Freemasonry, and it would be pleasant to imagine that, in some way, the generous spirit of the gentle Craft had inspired the tribute. Alas, it cannot be. "The masonic ceremonial to which Haydn had looked forward with keen anticipation touched no chord in his heart and ... he took no further steps in his lodge, lost interest and soon forgot all about it" (Bro. Frederick H. Smyth, AQC 94, 1981, pp. 74-5). Ten years later, as Bro. Boersma notes, the composer refused to take part in a benefit concert at

Freemason's Hall, London. Haydn was not, we conclude, a devoted Mason.

With regard to Beethoven, despite the eloquent letter from the Grand Lodge of France, I must agree with Bro. Boersma that there is no convincing evidence that he was a Freemason. The selection of: a this or that musical key, the choice of a particular set of instruments, the use of a special rhythm or musical 'symbol', the decision to write a long or short piece-- -- none of these, in default of real documentation, provide sufficient reason to recognize Masonic affinities. Beethoven, we conclude, did not belong to the Craft.

No, the only serious Mason of the triad was Mozart. I should have liked to have seen a more orderly presentation of his Masonic career, his initiation on 14 December 1784, and the rest. But perhaps Bro. Boersma feels that this topic has been done to death. One could cite for example Bro. Peter de Karwin's popular multi-media presentation, "Whom the Gods Love . . .," summarized in the Proceedings of this Lodge, volume 7 (1983-4), pp. 20-23. It might have been useful (without in any way endorsing their conclusions) to refer to three other fairly recent books, in case some Brethren wish to pursue the Masonic connection further: Jacques Chailley, The Magic Flute: Masonic Opera (New York, 1971); Katharine Thomson, The Masonic Thread in Mozart (London, 1977); H.C. Robbins Landon, Mozart and the Masons (London, 1982). I forbear to enlarge on the topic, except to say that I now think that there is much less Freemasonry in 'The Magic Flute' than is

generally alleged, and than I personally used to believe.

Bro. Boersma mentions two recent movies that deal with Mozart. He might also have mentioned a musical selection that is quite popular among the younger generation: 'Rock Me, Amadeus' by the Austrian rock star Falco (1985). It includes a brief 'voice over' biography that mentions the Masonic connection.

Let me once again thank the speaker of the evening, W.Bro. John Boersma, for reminding us of three men of genius, for setting out their Masonic connections, for showing us some of the places and people associated with them, and above all for letting us hear a little of their inspiring music.

Response to R.W.Bro. McLeod's Review

by
W.Bro. John Boersma

His kind remarks we have graciously accepted.

The errors pointed out we have corrected.

We are mostly in agreement with the other comments made, however, with regard to Joseph Haydn we quote from AQC 94-pp. 77, Bro. C.F.W. Dyer ... "Bro. Webb attempts, it seems, to excuse Haydn because he did not attend or belong to a Lodge. This is unfortunately to fall into a common trap and apply the principles and practice of today in England to 200

years ago in Austria and Hungary. Even in those days in England it was not unusual and not necessarily important, nor was taking the two further degrees regarded as essential ... even the closing down of lodges did not mean that the brethren were not practicing - merely not meeting or making masons ..."'

I sense more than I can today prove that we shall unearth much more about these three members of The Vienna Triad.

We are grateful to R.W.Bro. McLeod for his mentioning of 'Rock me Amadeus' etc.

We owe R.W.Bro. McLeod a vote of thanks for taking out the time and effort to comment on this paper.

John Boersma

KNOWLEDGE -

THE UNIVERSITY, AND MORAL VALUES**

by

V.W.Bro. Burton Clare Matthews

It is a great privilege for me to be invited to speak at The Heritage Lodge Third Annual Banquet. This is particularly so as I note that your speakers on two previous occasions were such eminent men and masons -- Right Worshipful Brother Allan Leal and Brother The Honourable John Matheson.

I thank R.W.Bro. Pos for a most gracious and generous introduction.

I have found, on occasion, that the remarks used to introduce and thank speakers often contain nuggets of humour or perceptive insight. Some years ago, as a member of our local Brotherhood of Anglican Churchmen, I was asked to present a cheque to St. Monica's House to assist in its support of unwed mothers.

On the appointed day, I arrived at the home to find residents gathered in the living room. Following my brief remarks and the presentation, a young mother-to-be arose and somewhat nervously began an

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Paper presented at the Third Annual Heritage Banquet of Heritage Lodge, held in the Visitors Centre, Black Creek Pioneer Village, Toronto, 29 January, 1987.

expression of thanks. But as she proceeded she became increasingly enthusiastic in her expression of gratitude ending her remarks by saying, "In fact, if it were not for the men in the Brotherhood of Anglican Churchmen, some of us would not be here."

Although The Heritage Lodge is relatively new, it is unique among masonic lodges in its founding aims and objectives which place special emphasis on preserving the history - the Heritage of Masonry. The aims and objectives of The Heritage Lodge present a challenge and an opportunity that are unique and exciting. I commend the lodge on its success in these few short years in fulfilling those aims and objectives.

I know, of course, that as in every human endeavour we often fall short of our objectives and sometimes as we look back on any given year we wonder if we have made any progress at all. But even small steps forward are worth noting.

Two chaps from St. John's decided to go hunting for moose in Northern Newfoundland. They chartered a plane to fly them in with all their gear, landing on a remote lake. When they arrived the pilot promised to return the next Saturday to pick them up. At the same time he warned them to shoot only one moose because the small plane could not take off with the two hunters, all their gear and any more than one moose.

So the following Saturday, on schedule, the pilot returned and found the hunters and all of their gear and two dead moose.

The pilot reminded them again that he could not take off with that heavy load.

But the hunters argued that they had flown in last year with the same plane but a different pilot and he had agreed to take off with the two hunters, all of their gear and two moose.

Finally, the pilot agreed. They loaded up and took off down the lake but as the plane lifted it caught the tops of some trees and crashed.

As the smoke cleared, one of the hunters lying on the ground, revived, blinked and looked around to see his buddy leaning against the tree amidst the wreckage. The chap on the ground said, "where are we?" the other answered, "about 100 yards further than last year."

As I considered the remarks I might make tonight, my mind dwelt on the name "Heritage" and I kept returning to the heritage of masonry and the heritage of the university.

I began to recognize the similarities of the two Institutions in their origins, based on religious concepts, their common emphasis on knowledge, and the moral values that arise from the endless search for knowledge.

So I will speak to you for a few moments on these matters.

The first universities were established more than 900 years ago by religious organizations in Europe. At a much more

recent date, universities were established in Canada, also by religious denominations. Almost all of them arose out of religious controversy. In fact, the first university college established in Canada was King's College in Windsor, Nova Scotia, in 1789. It was established by Anglicans who later founded two more King's Colleges, one in Toronto, Ontario, in 1827 and one in Fredericton, New Brunswick, in 1829.

The Anglicans made every attempt to make these three colleges strongholds of their religion and this led, of course, to bitter controversy over grants of support from the public purse. The Anglicans also insisted that all of their professors be Anglicans and all students subscribe to the 39 articles of the Church of England. In lower Canada this controversy led to the establishment of a non-denominational college by Lord Dalhousie but by the time Dalhousie (1818) actually opened its doors, the Presbyterians had insisted on appointing all the professors, whereupon the Baptists set off to establish Acadia University (1838) (its first principal being a professor who had been rejected by Dalhousie), and the Methodists set up Mount Allison (1858) on the border of Nova Scotia and New Brunswick to serve both provinces. The Scottish Catholics opened St. Xavier (1853) in Antigonish, the French speaking Catholics, College Saint Anne, and the Irish Catholics, St. Mary's University (1841) in Halifax.

In Ontario, the impact of the church on the development of universities is equally evident. Conflict arose immedi-

ately because King's College in Toronto held firm for the Anglican faith through Bishop Strachan. But the dissenters held the majority in the legislature. And so, because of lack of funds, it was sixteen years before King's College would open. In the meantime, the Methodists had established Victoria College in Cobourg and Albert College in Belleville. The Presbyterians had set up Queen's University (1841) in Kingston where the Catholics had also established a College, later to become the University of Regiopolis in 1866. It closed three years later in 1869.

Conflict continued until 1849, when King's College became the non-denominational provincial university of Toronto. But by that time the Bishop of Huron, in disagreement with Bishop Strachan, founded a rival Huron College in London and it became one of the elements of the University of Western Ontario (1878). The Baptists had also founded their colleges in Woodstock and Toronto which later became McMaster University (1887).

Today, the Universities in Ontario are all wards of the State -- no longer under the protective shadow of the church, a situation which some view with great alarm. Cardinal Newman, for example, observed that one could not assume that the modern university, with secularist attitude and teaching, could also provide a basis for morality.

I do not hold to this view. On the contrary, I believe that the university can and does, indeed, nourish a set of

values and habits of mind that are central to a morality of life.

Masonry and the university have traditionally honoured knowledge even though society, generally, has only recently paid much respect to knowledge. The university, which is devoted to knowledge, has a long-standing commitment to moral values. Masonry and the university are thus conjoined in the great task of serving mankind.

When I became a mason, I was immediately impressed by the fact that masonry gives such pride of place to knowledge and to truth -- and that it has done so throughout the ages. This "beautiful system of morality" constantly reminds us of the intimate relationship between knowledge and moral precepts.

Have you ever counted the number of times in masonry that reference is made to knowledge and to learning? some examples:

- "knowledge grounded on accuracy, aided by labour and promoted by perseverance"
- "the paths of virtue and of science"
- "make the liberal arts and sciences your future study"
- "extend your researches into the hidden mysteries of nature and science".

It is remarkable that masonry should have accorded such honour and respect to knowledge when one considers that it is only in recent times, within this century, in fact, that knowledge, as such, has commanded a real respect in society-at-large. Society has traditionally revered the products of knowledge but not always knowledge itself. Two hundred years ago the industrial revolution exploded upon the world, based on new machines and on new products of all kinds which served to make men's lives more comfortable. More than that, knowledge is one of the prime bases for the social wealth which we enjoy.

Kenneth Galbraith has said, "In the eighteenth century and the millennia before that, wealth in all civilized society was largely expressed in land. In the nineteenth century, capital replaced land as the decisive factor in economic success." He goes on to argue that in this century knowledge itself has become the decisive factor and the high estate of knowledge in our society is a reflection of that fact. As Claud Bissel, a former President of the University of Toronto, has remarked, "today, knowledge commands great respect and its possessors command increasingly high financial rewards."

The university has always played a central role in the development and dissemination of knowledge in atomic energy, the computer and the magic of electronics, the biochemistry of life itself and the genetic manipulation of organisms both large and small.

The university also plays a major role in educating more and more people--people who recognize that knowledge is a necessary and useful commodity in today's world. For these reasons and others, governments in Canada have, during the last thirty years, allocated massive amounts of money to the support of universities.

For example, in 1950, there were only five universities in the province of Ontario -- all of them small and largely independent of government sources of funds. But during the 1950's, the demand for knowledge, as evidenced by increasing numbers of people who wanted to attend university, encouraged the government to allocate more and more money to the support of post-secondary education. By 1964, there were fifteen universities in Ontario supported from the public purse to the extent of \$250 million per year. In 1986, more than 1.5 billion dollars was spent by government in support of the university system in Ontario.

The university today is, therefore, very much in the public domain and a central force in the material progress of our society and our nation. Yet, it retains a traditional commitment to moral values which derives, in part, from the fact that it arose 900 years ago from within the Christian church and until recent times has been closely associated with the church.

The twin columns which support a modern university and lead to these values are science and humanistic studies. The pursuit of science and of humanistic

study demonstrates and inculcates moral values that are important to man's lives -- values that should guide the lives of everyone of us.

The methods of science are based on the simple proposition that knowledge can be verified or tested experimentally. So, the scientific method teaches us to honour truth -- to acknowledge facts even when our emotions are deeply stirred-- to accept facts even when we might wish to believe otherwise. While ultimate truth may escape us, we must learn to conduct our lives in the light of revealed truth, to subordinate our opinions and wishes to objective evidence if we are to avoid fundamental error.

For example, the study of human genetics and human races has revealed a basic truth which, if accepted by all men, should prevent the racial and other discrimination that appears so many times and in so many places today, and not just in far away places. Different colours of skin and different traditions are superficial by comparison with the truth of the all-pervasive similarities that bind the human family together. Hitler said blacks cannot do that, yet they could; he said Jews were not capable of this, yet they were; he said women were inferior to men, and they are not. In a culture where the truth shows that such statements are without foundation, men's prejudices must fall away.

Secondly, the scientific method teaches us the value of self-discipline through the discipline exhibited by nature -- in physics, in chemistry, in biology. We see

it in a blade of grass, a drop of water, a crystal -- all of these are part of the perfection of the universe. As Confucius put it, "order is heaven's only law."

More recently, Lord Beaverbrook, in his book, Don't Trust to Luck, wrote that man "can only keep his judgement intact, his nerves sound and his mind secure by the process of self-discipline." Self-discipline does not mean the straight-jacket of conformity. There must be leeway for the exercise of responsible judgement and freedom of decision. While nature displays order, she displays that order within a range of acceptable limits. Self-discipline requires us to display that same range of quality.

Thirdly, the scientific method teaches us humility -- to subordinate one's own hopes and desires to the demands of reality. Thomas Henry Huxley, a great biological scientist, emphasized this quality of humanity in a letter to Charles Kingsley. "Science," he wrote, "seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before a fact, as a little child, be prepared to give up every preconceived notion. Follow humbly wherever and to whatever abyss nature leads or you shall learn nothing. I have only begun to learn contentment and peace of mind since I have resolved at all risks to do this."

From humility comes tolerance, and without humility one cannot give credence to the opinion of others. The virtue of tolerance is sorely needed in the world

of today -- a world in which so many people seem unwilling or uninterested to acknowledge the rights of others who cherish a different culture or who may, at times, walk a different pace.

Fourthly, the scientific method teaches us optimism and perseverance. The history of the pursuit of knowledge, whether of the internal structure of the atom or of the active agent causing cancer, amply illustrates that nature does not reveal her secrets easily. Yet, if man is persistent and doggedly pursues her, he does eventually uncover more and more of the hidden mysteries. Everyone of us to be a successful seeker after truth and to live a life of moral value, must display a spirit of indomitable perseverance. Every worthwhile achievement requires persistence and courage in the face of frustrations. Pasteur said, "My only strength lies in my tenacity."

Optimism and perseverance allow us to accept failure as a part of life -- not the end of life.

These moral values -- To honour truth, to practice self-discipline, humility and tolerance, optimism and perseverance-- which arise from the secular pursuit of scientific knowledge, are not a soft set of rules. They represent a stern morality calling to mind the old testament morality of truth, justice and integrity.

These, of course, are not the whole of the morality that we as masons all profess to admire. The other column that supports the university, the humanistic study, offers still more.

Humanism is concerned with the cultivation of certain attitudes of mind that grow out of the study of the great classics of literature, history and philosophy. It teaches us that not all of the great insights come from systematic persistence and diligence, that some of the greatest insights come to the minds of a few rare individuals in flashes of brilliance.

Humanism teaches us to be suspicious of utilitarianism as the only criterion of worth and encourages us to be constructively cautious in our attitude toward progress and improvement.

Finally, humanistic study teaches us the value of human love and the virtues that arise from it -- the virtue of kindness and charity toward others-- loyalty and respect within the family.

THE CHALLENGE OF TO-MORROW

And so the university and masonry are at one in their search for knowledge and moral values. The Masonic Foundation of Ontario, through bursaries for university students and in its support of research on multiple sclerosis and its contributions to deafness research, is a practical example of masonic commitment to education and research.

But the extra challenge facing the university and masonry is clear. The moral values of truth and justice, humility and tolerance, perseverance sustained by optimism, love, and charity

have always been at risk but never more so than today.

In the seventies, man's knowledge of this world and his ability to manipulate it have increased remarkably. Yet, as the decade ended, critics and pundits seemed unanimous in the view that society today faces a crisis of the human spirit. They disagreed as to the causes -- and some of the effects -- television, excessive affluence, permissiveness, feminism or simply a resentment that the expectations of the sixties had not been fulfilled, or even more dispiriting, the unspoken belief that another depression is not only inevitable, but even imminent.

As Richard Gwyn has written, "The vogue phrase was, 'The New Narcissism'." "Narcissism meant ... the cuisinarting of Canada, designer jeans, gucci shoes, the hot tub instead of the cold shower, male cosmetics as the new growth industry, and psychiatrists getting asked on talk shows about sexual anorexia instead of about frigidity or impotence."

The best-sellers of the seventies bore titles like Winning Through Intimidation: Be Your Own Best Friend. The seventies' people were self-centred -- self-assertiveness and self-actualization and self-awareness and self-fulfillment as the imperatives (the be-all and end-all) of personal behaviour. They also experienced self-despair.

There are a few bulwarks against such private demons -- the church, the universities and institutions such as

masonry. Precisely because they are so few, their responsibility is great.

While the growth of knowledge about our world has extended our material comforts -- has relieved suffering in many, but not all, parts of the world -- the growth of knowledge about ourselves, and our use of it, has been less impressive. Perhaps this is because the lessons of humanism, the moral precepts that should guide and direct our actions, must be learned anew by each generation. In any event, the problems of interpersonal relationships, self-despair and the fragmentation of the family, present a new dimension of human conflict -- the conflict of the spirit.

This is the new environment in which our institution of masonry and the university now find themselves. The effectiveness of both depends on the leadership and dedication of all of us who count ourselves as members.

So the university, first under ecclesiastical sponsorship and now with massive secular support, constantly nourishes those basic moral values that make men's lives worthwhile. In that sense the university is at one with masonry whose "every character, figure, and emblem has a moral tendency."

As we go forward, let us remember that, as times change, so must our institutions change. Let us, by all means, hold to that which is good from the past but let us not be afraid to adjust creatively within ourselves and our institutions to resolve the new problems and opportunities that now face the human race.

Let me close with the words of Abraham Lincoln in his second annual message to Congress in December, 1862. I have recalled these words many times when faced with difficult decisions. They contain an admonition -- an admonition that one can apply in one's personal life, in our masonic craft, in our public or private avocations and in the resolutions of the problems currently facing our nations.

"The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise to the occasion. As our case is new, so we must think and act anew."

Brethren, even as we remember and celebrate the richness of our heritage, let us go forward with renewed enthusiasm, sustained by the traditions of our institutions, and find in every difficulty a new opportunity. "Such should be the nature of our institutions."

Burton C. Matthews

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WORSHIPFUL BROTHER JOSEPH BRANT***

(THAYENDANEGEA)

by

**Bro. William W. Mitchell,
B.A., M.Sc.Ed., D.Bus.Admin.**

There have been a number of great men who, history has informed us, have begun their lives on this earth in a very 'lowly' manner, and have risen to great heights of achievements. Worshipful Brother Joseph Brant was one of these who had a very insignificant beginning in this world. He was a native Indian, who achieved greatness, and whose name has been passed down through the years, and his name is kept alive in our midst by his name being used to designate a County, a Township, a City, Streets, Avenues, a Hospital, a Museum, a Masonic District, and a Masonic Lodge.

Between 1700 and 1760, the home of the Iroquois Confederacy was in an area of what is now known as New York State -

west from the Hudson River, and south from Lake Ontario to Tioga Point, and the Mohawk Valley was one of its principle features.

Paper presented at the Regular Meeting of The Heritage Lodge held in the Brantford Masonic Temple, Brantford, Wednesday, March 11, 1987.

The prized hunting lands of the Iroquois was in what is now the State of Ohio. It was the custom to station hunters there to keep a supply of meat and skins flowing back to their home land, to be used for food and clothing; and to also act as an advance 'warning system' of any enemy approaching from that direction. Many adventurous couples in their early married life, went there for a few years before they settled down in the tribal lands in the Mohawk Valley. Worshipful Brother Joseph Brant's young parents were in Ohio when his sister, Molley or Deyonwadonte was born in 1737, and they were still there on November 24, 1742 when Joseph, or Thayendanegea was born. This Indian name given to Joseph had the meaning 'two sticks of wood bound together', which was a mohawk symbol of strength.

While growing up in Ohio, Joseph was educated in the traditional manner of an Iroquois brave. As a Mohawk, a member of the proudest tribe in the powerful Iroquois Confederacy, he learned the rich heritage of his ancestors. He learned the practical lessons of hunting, wood lore, and the skills of war, on which his future life would depend.

Brant returned to the Mohawk Valley with his family when he was 8 years of age, only to find that many Europeans had settled on the land that had previously been occupied by members of the Iroquois Confederacy, and this was a most provoking condition to the Indians, as they considered this was their land.

After Joseph's father died, his mother married an Indian with the Christian name of Brant, and so Joseph became known as 'Brant's Joseph' and 'Joseph Brant'.

Joseph learned to read and write in a settler's school which had been started at Canajoharie, and later attended school at Fort Hunter.

Naturally Joseph's life had first of all been influenced by his immediate family, but his Masonic activities were influenced by a number of people with whom he became associated with during his lifetime. The most influential person appears to have been Sir William Johnson, an Irishman, who became the superintendent of Indian Affairs. Sir William was highly respected by the Indians, and he studied their language, and became quite eloquent in the Indian tongue. So high was the estimation of Sir William by the Indians, that they made him a Chief, and he was given the Indian name of 'Warraghiyageh', said to mean 'Chief of Affairs', or 'Man of Business'.

Sir William Johnson was influential in having his nephew Guy Johnson come from Ireland to this New World. Guy and Joseph attended the same school, where they became great friends.

Later, it was quite probable that Sir William Johnson went to Union Lodge #1, at Albany, and became a member there, on April 10, 1766, with the ulterior purpose of being able to establish a Lodge at Johnson Hall in Johnstown, and that Guy Johnson, Col. Claus, and John Butler also became members of Union Lodge #1 on this

same date, likely to insure the success of this project.

The first Charter or Warrant of Constitution of St Patrick's Lodge #8, to be held at Johnson Hall, Johnstown, in the County of Albany, in the Province of New York in America, was issued on May 23, 1766 by the Provincial Grand Master of the Province of New York in America, R.W.Bro. George Harison. Named in this warrant as the first Officers of the Lodge were: Sir William Johnson, as Master; Guy Johnson, Esq. as the Senior Warden; Daniel Claus, Esq. as Junior Warden, and John Butler, Esq. as the Secretary.

Samuel Kirkland was another close associate of Joseph Brant. He was a New England youth, who was a fellow student of Joseph Brant while attending Moor's Mission School. Later he became a Congregational Missionary to the Oneidas.

Gilbert Tice, entered as Member #5 on the By-Laws of St. Patrick's Lodge on May 23, 1766, was one of those who accompanied Brant and Guy Johnson on their visit to England in 1776.

It should be also noted here that Sir William Johnson's third wife was Joseph Brant's sister 'Molly', and they were married in 1760.

In 1755, the conflict between the French and English expanded into North America, and many engagements took place on Iroquois Confederacy lands. A large number of Indians took up arms on the

side of the English in an attempt to protect their lands.

At the age of thirteen, Brant accompanied Sir William Johnson to Lake George, where he took part in the Battle of Crown Point. The Indians and the British continued the war to the successful conclusion for them, defeating the French in 1763, and so secured their claims to North America. At the age of nineteen, and influenced no doubt by Sir William Johnson, Brant enrolled in Moor's Indian Charity Mission School at New Lebanon in Connecticut, U.S.A., which was operated by Reverend Eleazar Wheelock, (Moor's School was the forerunner of the present Dartmouth College). Brant was older than most of the other students, but he studied hard, and at the time that he left this school, he was assisting with the instruction of other students.

After leaving school, he settled at Canajoharie, where he divided his time between farming, and leading his Indian followers in assisting the British cause in the struggle against the French, which was still persisting to some extent.

Joseph married Christine (or Owase), the daughter of Sauquoit (or Antone, as the Dutch at Albany called him). Sauquoit was a Chief of the Oneidas, and acted as their interpreter. The marriage ceremony of Christine and Joseph was first carried out in the customary manner of the Indian, which was followed by an Anglican Church wedding ceremony.

In the peace that followed the final struggles against the French in 1763,

Brant turned to full-time farming, enjoying the home life with his wife Owase, and their two children, Isaac and Christina. Owase died of tuberculosis when their son was only seven years of age. Brant in 1773 married Owase's sister, Onogola, (or Susannah as she was also called), who succumbed to the same disease a year later.

After several years, and just about the time of the beginning of the American Revolution, Brant again married, this time to Catherine Croghan, who was half Irish and half Indian. Brant had no children by his second marriage, but by his third wife he had seven children.

On July 11, 1774, Sir William Johnson passed to the Grand Lodge above, at which time Brant's life was again altered. After the church service for Sir William and the Masonic services that followed, the solemn rites of the Condolence Council of the Confederacy ended with the laying of six strings of wampum on the grave of their Chief, Warraghiyageh.

In that same year of 1774, Colonel Guy Johnson was appointed Superintendent of Indian Affairs, succeeding Sir William Johnson, and Joseph Brant became his Secretary.

Soon after these appointments, a visit to England was arranged, and it was while on this visit that Joseph Brant joined the Masonic Order. It is felt that Guy Johnson and Gilbert Tice could have been very instrumental in having Brant become a Mason. The date on Brant's Masonic Certificate is April 26 A.L. 5776, A.D.

1776. The certificate was signed by Jas. Heseltine, who was the Grand Secretary of the Moderns from 1769 to 1780. It states that Brother Joseph Thayendanegea, was made a Mason and admitted to the Third Degree of Masonry at the Lodge meeting at the Falcon, Prince's Street, Leicester Fields, London.

It was on February 28th, while on this trip to England, that Brant was presented at Court. During this stay it appears that he received attention from various people of note, including the King of England. So intimate did this friendship become, that it was King George III who supposedly presented Brant with his Masonic apron. It was at the request of James Boswell that Joseph Brant sat at Romney, for the painting of the famous portrait which is now in the National Gallery of Canada at Ottawa.

It was after Brother Brant's return to America, and during the American War, in the fighting around Quebec, and later in the Schoharie Valley, that we hear stories of Bro. Brant rescuing from torture and death, prisoners who gave the Masonic signs. These stories, whether well founded or not, concerns most notably a Col. McKinstry of Claverack Manor on the Hudson, who was said to have been rescued after the Battle of the Cedars, on the St. Lawrence River in 1776; Lieut. Jonathan Maynard, a prominent resident of Framingham, Mass., on May 30, 1778; and Major Wood, at the Battle of Minisink in 1779.

Colonel John McKinstry was a member of Hudson Lodge No. 13, New York. He was a

veteran of the French War, and at the commencement of the American Revolution joined the American Army. He saw action in many of the battles that took place in the Northern Areas. After being rescued from death by Brant, at the Battle of the Cedars, he and Brant became very close friends for the remainder of their lives. Whenever Brant was in the vicinity of the home of Col. McKinstry, he never failed to visit the friend whose life he had saved. In 1805, Bro. Brant and Col. McKinstry visited the Hudson Masonic Lodge, where Brother Brant was handsomely received.

The war had been a long, bloody, and for the British, a futile War, and it was finally settled with the Treaty of Versailles, being signed in 1783 in Paris. The British lost the Thirteen Colonies, and America was an Independent Nation. The lands of the Iroquois Confederacy had been the location of a considerable amount of the hostilities and these lands were left in American hands, and in a very desolate state.

It was at this time that the Loyalists of the Iroquois Confederacy decided to move to Canada, where the British Governor, Sir Frederick Haldimand, had arranged with the British Government to provide lands for them. Some settled in the Bay of Quinte area under the leadership of Desoronto, but the majority of them followed Brant, to settle on reserved lands along the wooded banks, on both sides of the Grand River. These lands were granted to the Indians in recognition of the service that they had

given to the British cause during the wars in North America.

With the religious teachings that Joseph Brant had received at Moor's School, he gave great assistance to various missionaries, and at one time he acted as an interpreter to one named Rev. Jeffrey Smith. Later he assisted Rev. Steward, who had been sent out in 1770 by the Society for the Propagation of the Gospel to preach among the Mohawks, in translating the Acts of the Apostles into the Mohawk tongue.

A very short distance down river from the present City of Brantford, a new Indian Village began to take form under Brother Brant's direction and encouragement. Here the famous St. Paul's, Her Majesty's Chapel of the Mohawks, was built in 1785, under contract with two United Empire Loyalists, John Smith and John Thomas. Timber for this Chapel was cut in the neighborhood of the present Town of Paris, and was floated down the Grand River to the Mohawk Village. This Chapel is the oldest Protestant place of worship in Ontario, and it still stands on Mohawk Street in Brantford.

Brother Brant and his family lived in a frame house not far to the south from the Church, and nearby were clustered about twenty other log or frame houses. A saw mill, a grist mill, a school, and other buildings were shortly afterwards erected in this newly established Indian Village.

The Village was named Mohawk Castle or Mohawk Village, and was something like

the outpost of civilization at that time, to be passed through by those pioneers who first settled in the inland portions of the Province. From here there was an ancient Indian foot trail, known as the Detroit Path, leading into the wilderness and which became the main route into the newly inhabited Home and Western Districts, now known as Brant, Oxford, Middlesex and Wellington Counties.

Among the great treasures of the Iroquois Confederacy, and which were buried for ten years on the farm of Boyd Hunter, overlooking the Mohawk River, were the Bible, and Silver Communion Service given by Queen Anne in 1712 to 'Her Majesty's Chapel of the Mohawks'. These lay hidden during hostilities in New York State, but were brought to Canada by the Indian Loyalists - the Bible and four pieces of the Silver were taken to Brantford, while the remaining pieces of Silver were taken to Desoronto, on the north shore of Lake Ontario.

Records show that Brant was present at Barton Lodge #10 (now #6, Hamilton) at its organizational meeting on January 31, 1796. Brant was not noted as a visitor, and was not included as one of the Charter Members. He did not sign the 'Rules and Regulations', nor is it recorded that he revisited the Lodge at any time between 1796 and 1803. There is no record of Brant ever being 'fined' as others were, for non-attendance, thus it appears that he must have occupied a very privileged position in that Lodge.

R.W.Bro. William Jarvis was the Provincial Grand Master of Upper Canada,

and in 1797 there were twelve lodges on the roll of this First Provincial Grand Lodge of Upper Canada. One of these was Lodge No. 11, at Mohawk Village, which was Warranted in 1797 by R.W.Bro. Jarvis. The first Master of this newly Warranted Lodge #11 was none other than Worshipful Brother Joseph Brant, the Senior Warden was Brother Thomas Horner, and the Junior Warden was Brother William Kennedy Smith.

It appears as if Lodge #11, for some unknown reason, later was moved to Burford, and while at this new location it joined with five other Lodges in forming the Schismatic Grand Lodge of Niagara.

In 1822, the Second Provincial Grand Lodge of Upper Canada was formed, and all of the Lodges that were then under the government of the Schismatic Grand Lodge of Niagara, including Lodge #11, were received into the newly-formed Grand Lodge without questions, which formed solidarity among Masons in Upper Canada.

King George III granted 3,450 acres of land at the western end of Lake Ontario and known as 'Wellington Square' (now Burlington) to Joseph Brant, and it was at this location that Brant built a large two-story white frame house, and where he lived out the closing years of his life in the style of a colonial English Country gentleman.

In 1937 a replica of the original house in Burlington, was erected on the same site, and opened two, years later as the Joseph Brant Museum to honour the memory of Burlington's first citizen.

Brant died on November 24, 1807, and was buried in St. Luke's Churchyard, Burlington. Forty-three years later, his remains were exhumed and removed to Brantford to be re-interred beside those of his Son, John, in a stone tomb, in the little Churchyard adjoining the Mohawk Chapel, with which he had been so closely associated in his earlier years.

This re-interment of Joseph Brant was carried out with no small degree of pageantry. According to local tradition, the coffin had been carried from Wellington Square to Brantford by relays of Indians. Many people assembled and went from Brantford for the ceremony, and Brantford members of the Masonic Order took part in the ceremony. Addresses were delivered by Rev. a. Nelles, Rev. P. Jones, Sir A. McNab, J.D. Thornburn, and other well-known figures of the day. After the speeches were concluded, the interment took place and three volleys were fired over the grave of the brave, and faithful Indian Soldier, Joseph Brant.

Thus Joseph Brant, Thayendanegea, came to his final resting place. As a youth he had attracted the most favorable notice from British officials and was destined to play an outstanding part in the fortunes of the British Empire in America. For many years, he was intimately associated with the highest governing classes, among whom he found many an occasion to exercise his skill and diplomatic gifts. With his death ended a distinguished career as a warrior, statesman, and diplomat, who

practiced the principles of valour in warfare, tolerance and devotion to his people and to the British Crown.

Brant's honour and fame can be to some extent attributed to the education and training, both as an administrator and as a soldier, which he received through and from Sir William Johnson during the years that they worked together.

Soon after the death of Joseph Brant, his wife returned to the Mohawk Village on the Grand River. She died at Brantford on November 24, 1837, exactly thirty years after her husband.

Brant died after witnessing one of the most crucial periods in North American History, and he helped in his own way to shape the destiny of Ontario.

The focal point of the lovely Victoria Park in Brantford, is a monument in memory of this great Indian, and whose honour the City of Brantford was named. The municipality was originally established at Brant's Ford on the Grand River, and hence the name at its present location. The bronze figure on the top of this monument is of Joseph Brant, while figures on the sides of the monument are representative of the Indians of the Iroquois Confederacy.

Upon Brant's death in 1807, his Masonic Apron was given to his Son, John, and on the death of John it was bequeathed to Joseph Brant's son-in-law, William Johnston Kerr, the husband of Elizabeth. Colonel Kerr became a member of Barton Lodge and in 1842 became its Worshipful

Master. His friend, Hamilton O'Reilly also became a member of Barton Lodge, and he was bequeathed Brant's Apron upon Kerr's death. The Apron remained in the O'Reilly family until 1964 when it was donated to the Barton Lodge. At the 1,625th Regular Meeting of Barton Lodge No. 6, Hamilton, on October 20, 1971, the Barton Lodge presented the Brant Apron to the Joseph Brant Museum on 'Permanent Loan'.

The Apron due to its age required some restoration work, and this was accomplished by the Art Conservation Department of Queen's University, Kingston, Ontario, during the School Term 1984-1985.

In 1916, the twenty-third Masonic District was formed in the Grand Lodge of Canada in the Province of Ontario. It was formed because the districts were becoming so large, that the District Deputy Grand Masters were reporting that they could not satisfactorily serve them under their present very large number of lodges.

This new Masonic District #23 took the name of Brant, because it seemed a most logical name at the time. Joseph Brant, or Thayendanegea, was the first recorded native Mason in this area, and he was the first Worshipful Master of Masonic Lodge #11, at Mohawk Village, near the present City of Brantford, in the Township of Brantford, and in the County of Brant. It was in 1923 that all of the Districts in the Grand Lodge of Canada in the Province of Ontario, had the number dropped from

their names, and thereafter they were listed in alphabetic order.

The first Masonic Lodge constituted in the City of Brantford carried the name of Brant - Brant Lodge No. 45. This Lodge was originally constituted in 1853 as #323 under the jurisdiction of the Grand Lodge of Ireland. Upon the formation of the Grand Lodge of Canada on October 10, 1855, it was given the number '22', but when the present Grand Lodge had completed its organizational procedures on July 14, 1858, all Lodges that were then under its jurisdiction were renumbered according to their seniority, and Brant Lodge then received the number '45', which it retains today.

Many people over the years have visited the grave of Joseph Brant, and a number of these, wishing a souvenir, would chip pieces from the cement vault in which the body of Joseph Brant was enclosed. In order to stop this vandalism, an iron fence was erected around the outside of the vault. Over a period of time the inscription on the vault became less visible, and in order to preserve the information, the Masonic Foundation of Ontario had a bronze plaque made, with a duplication on it of the faded inscription on the vault. This was erected on the side of the iron fence for the information of the general public of the great person who was interred there.

The Masonic Foundation of Ontario also donated 100 Bibles and 100 Prayer Books for use in the historic church.

In 1984, a group of Masons from the Brant Masonic District formed a Committee to work within the District to acquire funds for the obtaining and installing of an organ in St. Paul's, Her Majesty's Chapel of the Mohawks, at Brantford. The fund-raising was completed, and the organ was paid for and was installed during July, 1986, at a cost of \$20,800.

In these various ways it is hoped that the public would recognize the close affiliation of the Indians, and especially Worshipful Brother Joseph Brant, with the Principles of the Masonic Order.

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A u t h o r i t y o f t h e G r a n d M a s t e r ,
M a s o n i c H o l d i n g s , H a m i l t o n , O n t a r i o ,
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REVIEWS OF PAPER PRESENTED TO
THE HERITAGE LODGE

March 11th, 1987

by

Bro. William W. Mitchell
titled

Worshipful Brother Joseph Brant
(Thayendanegea)

FIRST REVIEW - was prepared by W.Bro. Malcolm Montgomery, Past Master of Zeta Lodge No. 410, Toronto District 7.

Worshipful Master and Brethren:

It is entirely appropriate that Bro. William W. Mitchell should produce his paper on Worshipful Brother Joseph Brant and Brant's Masonic Career. The last paper written on this subject was that of W.Bro. Dr. Gerard Brett "The Life and Masonic Career of Joseph Brant" delivered at Toronto on May 19, 1953 (The Papers of The Canadian Masonic Research Association, The Heritage Lodge No. 730, 1986 pp 273-289). Much scholarship and research has been done since Dr. Brett has delivered his paper and there was thus a need to update and revise the assessment of Joseph Brant based on information which has come to light since that time.

In the overall picture, Bro. Mitchell's paper is a useful addition to the knowledge which we have with reference to Joseph Brant but respectfully the paper needs revision. Various errors abound which should have been corrected prior to submission. For example, at page 2, Sir William Johnson is introduced as having

been a major influence upon Brant in his lifetime. Twice following this reference Sir William becomes "Sir Johnson" which is unacceptable English usage. The need for further revision is demonstrated in several places. "Albert" Tice is described as entering St. Patrick's Lodge at Johnstown, New York, on May 23, 1766. Bro. Mitchell possibly intended that this should be Gilbert Tice who was the Mason in question and who accompanied Brant to England in 1776. Tice was an innkeeper at Johnstown and a tenant and acquaintance of Sir William Johnson. Gilbert Tice is further misdescribed as "Albert" later in the paper. "SCoharie" by a typographical error "Scnoharie", and on the same page Versailles is mistyped as "Versailies".

Finally, in the respectful submission of this reviewer, our contributors should be encouraged in the use of notes in which authorities supporting factual information should be cited. In as much as Bro. Mitchell has recited certain factual information which diverges from certain accepted authorities, the reader is unable to ascertain the writer's authorities and is thus put into a quandary as to whether or not to accept this type of variance as being well founded. While a Bibliography is attached to the paper, it is impossible to connect the sources reflected there to the main body of the work.

Bro. Mitchell states categorically that "Sir William Johnson's third wife was Joseph Brant's sister Molly, and they were married in 1760". Surely, here Bro. Mitchell is being too charitable to Molly Brant. None of Sir William's major

biographers, commencing with William L. Stone in 1864 to James Thomas Flexner in 1959 advanced Molly Brant to the position of legal wife. Stone says that "... Johnson employed as his housekeeper, Mary Brant ... by whom he has several children." Flexner refers to her as Johnson's "first formal Indian wife", but then goes on later to say that they were not married "according to the white man's rites ...". In his last will and testament, written a few months prior to his death in 1774, Sir William described Molly Brant as "my present housekeeper", and the children which he had sired by Mary Brant as "natural". In 1779 Mary Brant's biographer Professor Barbara Graymont described the relationship as a "liaison" in the Dictionary Of Canadian Biography Vol. IV. The final word on the matter was rendered definitively both historically and judicially by Hon. Mr. Justice William Renwick Riddell in an article published in 1922 in Ontario Historical Society Papers and Records (Vol. 19, pp 147-157) entitled "Was Molly Brant Married?". After an exhaustive review of fact and law, Riddell J. answered the question in the negative. The only recent support for a marriage is the semi-fictional Mistress Molly, The Brown Lady: Portrait of Molly Brant by Helen Caistor Robinson, Dundurn Press, 1980.

Further questions arise with reference to Brant's education. There is no doubt that Sir William sent Joseph to Moor's Indian Charity School at Lebanon, Connecticut. Brant's last biographer Isabel Thompson Kelsay published in 1984 after thirty years of research states

that Johnson received a letter from the headmaster Rev. Eleazar Wheelock in 1761 that Wheelock had received a grant for the support of "three boys of the Six Nations" and requesting Sir William to make the nominations. Sir William sent three Mohawk boys including Joseph Brant.

The school which Wheelock had founded at Lebanon was primarily established to convert and educate Indians to be missionaries and teachers for their tribes. Brant was employed to teach Kirkland the Mohawk language since Kirkland wished to be a missionary to the Six Nations Indians, which he later became. Wheelock noted that on his arrival, Brant "could speak only a few words of English". This seems to deny any previous education by Joseph Brant. Further, it would have been extremely unusual for a "settlers school" to have been started in Canajoharie. Canajoharie on the Mohawk river was in the main area of Mohawk village settlement and not European settlement.

Governor William Tryon in his report on the state of the Province of New York in 1774 reflected that 221 Mohawks were living there and thus the area had not been open to European settlement. Thus we are anxious to know of Bro. Mitchell's authority for his conclusion that Brant attended a settlers school there. We must also remember that the majority of the children of colonial New York never saw the inside of a schoolhouse and that Sir William opened the first school in Tryon county at Johnstown in 1769.

We are also curious about the source of Bro. Mitchell's conclusion that Sir William Johnson was made an Indian Chief. Johnson's biographer, J.T. Flexner describes it as "an adoption ceremony". Creation of a chiefship would have been unlikely at the time since the later custom of the creation of honorary chiefships had not yet commenced.

Another point which calls for authority is the submission that Sir William's son-in-law, Guy Johnson, and Joseph Brant attended the same school. Little is known about the early life of Guy Johnson. His biographer Professor Jonathon G. Rossie in Volume IV of Dictionary of Canadian Biography simply mentions that Guy Johnson may have been the midshipman who served under that name in H.M.S. Fury in 1755 and that although young, he served through the Seven Years War as an officer in the Provincial Forces. He was thought to be born about 1740 which would have made him about two years older than Joseph Brant who was about eighteen when he went to school in 1761. It seems highly improbable that Guy Johnson, after being a company commander under Lord Amherst in 1759 and 1760 should have gone to school at age twenty-one in 1761 especially since he was secretary in the Indian Department that year and rose to a deputy-agent in 1763. This is especially true since Moor's was a Charity school.

Insofar as the set of Communion Plate, which was given to the Mohawks in 1712 by Queen Anne, is concerned, Bro. Mitchell describes four pieces of the silver taken to Brantford and the remaining two were taken to Deseronto. It is perhaps being

overly critical to note that the set was divided four to Brantford and three to Deseronto. This is supported by John Wolfe Lydekker, The Faithful Mohawks, Cambridge University Press, 1938, page 185. This reviewer has taken communion and inspected the silver which numbers three pieces at the chapel on the Tyendinaga Indian Reserve. All are engraved with the royal cipher and the coat-of-arms.

The story about King George III presenting Brant with his Masonic apron should soon be laid to rest. It would seem that this fable gained currency when it was mentioned by Bro. John Ross Robertson in his History of Freemasonry in Canada published in 1900. Robertson stated it to be a fact but Brant's most recent biographer, Isabel Thompson Kelsay, was more circumspect. She added "is said" by way of qualification since Robertson gave no foundation whatsoever for the statement. The story of the presentation of the masonic apron to Joseph Brant by King George III is made even more unlikely because of the fact that George III had no connection with Freemasonry nor was he a member. This is confirmed by Bernard E. Jones, Freemasons Guide and Compendium, Harrap, London, 1950.

Bro. Mitchell is slightly in error with reference to Brant's portrait by Romney. The portrait of Brant by Romney was apparently done at the request of the Earl of Warwick, so Kelsay reports. The portrait hung in Warwick Castle for many years prior to finding its way to the National Gallery of Canada. James Boswell

did, indeed have in his possession a drawing of Brant from which an engraving was made and which engraving appeared with Boswell's article on Brant which appeared in the London Magazine, July, 1776, page 339. The engraving is clearly not from the Romney portrait and depicts a rather wild-eyed savage, holding a knife, upturned in his right hand. It is obviously the work of a second-rate artist. This drawing has apparently been lost and is discussed in the Yale Editions of the Boswell Papers, Boswell: The Ominous years 1774 - 1776 edited by Charles Rysiamn and Frederick A. Pottle.

We have observed above that much has been written about the subject since Dr. Brett brought out his paper in 1953. Unfortunately Bro. Mitchell does not include these works in his Bibliography. The leading authorities are Isabel Thompson Kelsay, Joseph Brant 1743-1807: Man of Two Worlds, 1984; Barbara Graymont, The Iroquois in the American Revolution, 1972; James Thomas Flexner, Mohawk Baronet, 1959; and the biographies of Molly Brant, Joseph Brant, Sir William Johnson and Guy Johnson contained in the Dictionary of Canadian Biography Vols. IV and V, published in 1979 and 1983 respectively. Insofar as Brant's masonic career in Canada is concerned, Bro. Mitchell would have found Norman Macdonald, The Barton Lodge 1795-1945, Ryerson 1945, and George E. Mason, Historical Sketch of The Barton Lodge, 1895, to be invaluable. Both of these volumes are in the Library of the Grand Lodge at Hamilton.

Brother Mitchell has filled in many historical gaps following Brant's arrival in Ontario in 1784 including an updated status report on the Brant Museum at Burlington and her Majesty's Chapel of the Mohawks at Brantford. This is an area largely left uncovered by Dr. Brett in 1953. Brother Mitchell is obviously very familiar with Brantford and Burlington and should be commended for his contribution to masonic knowledge in that regard. Brother Mitchell is undoubtedly aware of the fact that Joseph Brant's cuirass or silver gorget is in the possession of the Joseph Brant Museum at Burlington. On its face is engraved the Royal Cipher G.R. and the Royal Coat of Arms, with decorative arrangements of British and Indian instruments of battle on the left and right. Inscribed on the back are the words "The Gift of a Friend to Capt. Brant". This gorget was auctioned by Sotheby & Co., the famous English auctioneers at The Robert Simpson Co. Ltd., at Toronto on May 29th, 1968 for the sum of \$13,000.00. Even they were hinting that the gorget was a gift of King George III.

In writing this paper, Bro. Mitchell has grasped the nettle of a complex and controversial topic. He deserves our gratitude.

Malcolm Montgomery

SECOND REVIEW - Prepared by R.W.Bro. Wallace E. McLeod, Charter Member of The Heritage Lodge.

Worshipful Master and Brethren:

It is proper to begin by thanking Bro. Mitchell for his useful contribution. He does well to remind us of this notable Freemason; he provides enough background to help us understand Brant's world a bit better, and he tells us something of his legacy. Personally I should have welcomed more details about his activities during the American Rebellion, particularly at Oriskany and Cherry Valley. Because of such exploits as these, our American neighbors harbour an irrational hostility towards him, and lay various atrocities at his door, as I have found out to my cost.

I call attention to a few points of detail. Bro. Mitchell sets Brant's birth on 24 November, 1742, and his death on 29 November, 1807; the latter is evidently a misprint for 24 November, as we learn from the death-notice of his widow. Yet it hardly seems likely that he died on his birthday. Barbara Graymont, in her life of Thayendanegea in the Dictionary of Canadian Biography, volume 5 (1983), page 803, calculates that he was probably born in March 1742. Further, she interprets his name as "he set or places together two bets." Bro. Mitchell twice speaks of Albert Tice; this is a slip for "Gilbert Tice", for whom Bro. E.F. Dougherty provides a short biographical notice in the Papers of the CMRA, No. 73 (1963), on page 1255 of the reprint. Brant's Masonic certificate still survives; it is kept in the Department of Ethnology of the Royal Ontario Museum in Toronto, where it carries the catalogue number 911.3.87. It might have been worth

noting that, according to Lane's Masonic Records, Brant's mother lodge, at Falcon in London, is to be identified with Hiram's Cliftonian Lodge No. 417 on the Register of the Moderns; it existed only from 1771 to 1782. Bro. Mitchell repeats John Ross Robertson's story that King George III presented Brant with his Masonic apron. Bro. T.O. Haunch, the former Librarian and Curator of the Freemason's Hall in London, has expressed his skepticism by writing, "George III was not a Freemason and as far as I am aware he had no connection with the Order."

Bro. Mitchell mentions that Brant "sat at Romney" for the portrait that now hangs in the National Gallery of Canada in Ottawa; not all his audience may realize from this that the picture was painted by the artist George Romney (1734-1802).

The story of the rescue of Colonel McKinstry at the Battle of the Cedars is probably apocryphal; the encounter took place about 20 May, 1776, and on that date Brant was apparently still in England; see Bro. Gerard Brett's discussion in the Papers of the CMRA, No. 15 (1953), on page 277 of the collected edition.

Bro. Mitchell says that Brant's lodge in Upper Canada, No. 11 on the Register of the First Provincial Grand Lodge, was received into the Second Provincial Grand Lodge in 1822; I had not thought it lasted so long, and should welcome further information.

And finally, as a Director of the Masonic Foundation of Ontario, I must note that the Foundation was heavily involved in Brant District's recent project to install an organ in the Chapel of the Mohawks.

These are all details, and hardly detract from Bro. Mitchell's achievement.

Wallace McLeod

THIRD REVIEW - Presented by R.W.Bro. Jack Pos, Charter Member and first Worshipful Master of The Heritage Lodge.

Worshipful Master and Brethren:

We are grateful to Brother Mitchell for bringing to us this evening the results of his researches on Joseph Brant, a war chief of the Six Nations Confederacy, who supported the 'Crown' during the American Revolution, as well as a brief sketch of his masonic career.

Brother Mitchell's account of the Brant story begins in the second quarter of the 18th century, on "the prized hunting lands of the Iroquois". Actually, the Ohio valley had long been the favorite hunting-ground for many Indian Tribes. For a whole century, Delaware, Shawnee, Wyandot and the Six Nations (Mohawks, Cayugas, Senecas, Oneidas, Onondagas and Tuscaroras) had contended for the territory; and it was not until the Iroquois Confederacy, which united the five tribes into a strong and powerful Nation (the Tuscaroras, as the sixth

tribe joined later in 1715), and which gained for them the prized hunting lands. I mention this because there is some doubt as to the actual parentage of Joseph Brant.

As for his mother, she may have been a Mohawk but this is by no means certain. It has been suggested (1)****, that she could have been a damsel of the Shawnee race who had left the wigwams of her people to move in with the Mohawks.

As for Brant's father, it is generally agreed that he was a full-blooded Mohawk and a chief of the Wolf clan. Some Historians (2,3,4 and 5), say his name was Teho-wagh-wen-garagh-kwin, Chief Nikkus or Old Brant, son of Sa Ga Yeath Qua Pieth Tow (Christianized Brant), one of the four 'Sachems' of the Five Nations Confederacy that, along with several Colonial Officials, went to England in 1710 to attempt to convince Queen Anne and her Government to increase dramatically its military support to the thirteen colonies against the French (5).

It was also during this visit, that the four Indian Chiefs asked Queen Anne to send missionaries to the Indian country. Government funds were promised to build a chapel, house, and fort for the Mohawks.

Among the gifts bestowed by the Queen were a handsome bible and a seven piece set of communion silver plate inscribed

Bracketed numbers refer to numbered 'References' listed at the conclusion of this review.

with the royal cipher and coat of arms. Three of these pieces, the flagon, chalice and paten, are now in the possession of the Band Council, Mohawks of the Bay of Quinte, Deseronto, Ontario. These were examined personally with the kind permission of Chief Melville Hill, the current custodian. Mohawk Sunday is the Sunday closest to May 22nd, the anniversary of the arrival of the Mohawk Indians at Deseronto in 1784; when the Mohawks re-enact the landing of their ancestors. They carry a birch bark canoe from the shore along with the Queen Anne Silver, overturn the canoe and place the Communion Service on it in front of a cairn which marks the spot of the first landing. There are prayers of thanksgiving and Hymns in the Mohawk Language. Afterwards a Communion Service is held in Christ Church, a historic one as it was built in 1843, in which the Queen Anne Silver is used at least three times a year: Christmas, Easter and Mohawk Sunday.

The other four pieces are in the possession of the Band Council, Mohawks of the Six Nations Reserve, Osweken, Ontario. They are stored in a vault and only displayed on special occasions; the last time being the visit of Queen Elizabeth II, to Canada in October, 1977, when the four pieces of silver and the Bible were taken under police protection to Ottawa where they were combined with the other three pieces from Deseronto and placed on display on the occasion of the Queen's visit.

To continue with Joseph's parentage, other Historians (6), record that the

father died while Brant was still an infant; and when the mother returned with her two children, Mary (Molly) and Joseph, to Canajoharie, she married a respectable Indian called Carrihogo (news-carrier), whose christian name was Burnet, or Bernard; but by way of contraction he went by the name of 'Brant'. And as Brother Mitchell has noted the lad, who was to become the future war chief, was first known by the distinctive appellation of "Brant's Joseph" and in the process of time, by inversion, 'Joseph Brant'.

Reference was made to Sir William Johnson's third marriage to Molly Brant in 1760. While there are records of the 8 children consummated from this union (two boys and six girls), there is no record of a christian marriage. Therefore it is assumed the two were married by Indian Ceremony. The only official record is that of his first marriage to Catherine Weisenberg, a healthy young Dutch girl he purchased for 5 pounds as his house-keeper. She bore him three children, John (later Sir John Johnson), Nancy (married Captain Daniel Claus - first Jr. Warden of St. Patrick's Lodge), and Mary (married her cousin Col. Guy Johnson - first Sr. Warden of St. Patrick's Lodge). The wedding ceremony was performed on Catherine's death bed in 1744.

For the next three years, Sir William was to become very much pre-occupied with hostilities along the northern frontier. The strategic outpost at Oswego was being attacked frequently by raiding parties of Indians from French Canada; the war in Northern New York was loosing ground,

funds were reduced drastically and jealousies between the colonies prevented any concerted action.

It was at this time (about 1746), that William Johnson, in need of a companion and housekeeper for his home at Fort Johnson, and wanting to cement his relations more firmly with the Indians, took for himself an Indian Princess, the niece of the most important chief of the Mohawks, old King Hendrick. There is no record of a Christian wedding, but most Historians agree there must have been an Indian Ceremony. There were three children by this marriage, William of Canajoharie and Caroline & Charlotte (both of whom later married English Officers). The mother died in child birth with the third child.

Brother Mitchell states "At the age of nineteen, and influenced no doubt by Sir William Johnson, Brant enrolled in Moor's Charity Mission School". This could have been substantiated by one of the following references: The date of enrollment was August 1st, 1761 (2), there were actually three Indian boys registered on that day (Joseph, Center and Negyes), and according to the Principal, Rev. Dr. E. Wheelock, "Two of them were little better than naked and could not speak a word of English, but the other, being of a family of distinction among them, was considerably clothed Indian fashion and could speak a few words of English".

Further proof can be found in a letter (7), dated Nov. 17th, 1761, and written by William Johnson to Dr. Wheelock:

"Rev. Sir, - Yours of the second instant I had the pleasure of receiving by the hands of Mr. Kirkland. I am pleased to find the lads I sent have merited your good opinion of them. I have given it in charge of Joseph (Brant) to speak in my name ...".

There is some controversy concerning Joseph Brant's admission into Free-masonry, particularly who may have influenced his intention, the actual date of the ceremony and who presented him with his apron (there are no records, in the present archives of the United Grand Lodge of England, to indicate that Brant was ever made a mason) and Brother Mitchell does not cite any particular reference for his conclusions.

A number of Masons from North America have, at various times, written to the United Grand Lodge of England for confirmation: 1. W.Bro. William H. Graves, Past Master of Hudson Lodge #7 (Captain John McKinstry was one of the Founders), Hudson, New York, Feb. 18, 1954; 2. Bro. Leroy V. Brant (Great-Great-Great Grandson of Joseph Brant), 1166 Martin Ave., San Jose 26, California, May 27th, 1954; 3. W.Bro. Henry W. Croteau, Jr., Claverack, New York, Aug. 7th, 1967; 4. Murray Killman U.E.L., R.R. #1, Caledonia, Ontario, March 22nd, 1976; 5. V.W.Bro. J. Pos, W.M., The Heritage Lodge No. 730, Guelph, Ontario, July, 1975, and again in Aug., 1979; the common reply (from the Grand Lodge of England) to all of these inquiries is as follows:

"... official records here contain no details of Brant's admission nor of his subsequent masonic career if, indeed, he had one. The only evidence known to us of his connection with the Craft comes from a secondary source, J. Ross Robertson's History of Freemasonry in Canada, and I know from previous correspondence that you are well aware of the reference in that monumental work. You will know, therefore, that in Volume 1, opposite page 688 is reproduced the fac-simile of the Certificate issued to Brant by the premier Grand Lodge of England in 1776 which records that he was "made a Mason and admitted to the Third Degree of Masonry in a lodge meeting at 'The Falcon', Princes Street, Leicester Fields, London." This lodge has been identified as Hiram's Cliftonian Lodge No. 417, constituted in 1771 but erased from the Roll eleven years later. No records of admissions to this lodge exist and so the evidence of the G. L. Certificate cannot be verified, nor can Brant's date of initiation be established. Robertson erroneously states this to have been the 26th April, 1776, but this is, in fact, the date of issue of the Certificate.

This unfortunate error has been perpetuated by other writers copying Robertson, as has his other statement that Brant was presented with a masonic apron by King George III. Robertson did not quote his authority for this assertion which sounds very much like the sort of family legend which is not uncommon. George III was not a Freemason and as far as I am aware he had no connection with the Order in spite of the fact that his

father and two brothers were Masons and six of his own sons also subsequently became members. . .".

T.O. Haunch,
Librarian and Curator."

While there may be no records in the archives of the Grand Lodge in England to substantiate Brant being a Mason, there is sufficient other evidence to support this belief, as Brother Mitchell has also noted. For example, Van Dusen (8) writes "It was during this, his first visit to England, due, perhaps to the earlier influence of his benefactor, Sir William Johnson, who had organized St. Patrick's Lodge No. 4, at Johnstown, that Chief Brant became a member of the Masonic fraternity." Also Bro. Mitchell reports that "Brant was present at Barton Lodge No. 10 (now No. 6, Hamilton), at its organizational meeting on January 31st, 1796." According to Sheppard (9), Barton Lodge was Chartered Nov. 20, 1795, and the minutes of those early meetings, which were kept on loose sheets of paper, were lost. The earliest record that now exists, is that of the meeting of Jan. 31st, 1796, which was attended by 12 members and four visitors. Among the members appears the name of "Bro. Capt. Brant". Further proof, as Bro. Mitchell has noted, are found in reports relating to the first Provincial Grand Lodge of Upper Canada.

With reference to the McKinstry affair, an article, by J.R. Fawcett Thompson, in the January, 1969, issue of The Connoisseur, a monthly magazine published in England, which is titled "Thayendanegea the Mohawk and his several portraits",

makes some interesting observations. This portion of the article refers to the time of Brant's first visit to England and his subsequent return to America. "In his circumstantial account, Boswell states categorically that on the successful conclusion of his mission, Thayendanegea (with Captain Tice) 'sailed for America early in May'. It has however been alleged that the Chief led 500 Mohawks in support of British troops at the scattered action around the fortified post of Les Cedres, on the St. Lawrence River 43 miles above Montreal - known as The Battle of the Cedars - which was fought between the 17th and 21st of that month and ended the abortive American invasion of Canada in 1776. In this engagement, 497 Americans were captured, among them - it is said - being a certain Captain John McKinstry. This officer, when about to be burnt at the stake by the Mohawks, made a masonic sign of distress which was seen by Thayendanegea who personally intervened and saved the American's life by purchasing an ox which was roasted in his stead There is, however, an insuperable datal objection to this melodramatic rescue having been effected at The Battle of the Cedars between the 17th and 21st May. If Boswell's date for the departure from England, supported by the evidence of Romney's diary (the Artist who painted Brant's portrait) and that of the Chief's Grand Lodge Certificate be accepted, Thayendanegea could not have been present on that date. The swiftest passage from Plymouth to the coast of New York would alone have taken not less than 35 days, and then there was an upcountry journey of some 280 miles to cover (by canoe - at least 5 or 6 days);

the route to the St. Lawrence and Quebec, taking about 40 days could scarcely have been quicker. Furthermore, in his well documented account of this fighting, Gustave Lanctot (10) makes no reference to Thayendanegea; although the other leaders are named including the Canadian De Lorimier who not only recruited the Indians to aid the British in this action but himself led them (11). Neither does Simon Sanguinet mention the Mohawk War Chief (12). Furthermore, although 12 men from his Company appear in the list of American prisoners, McKinstry himself is not among the nine Captains named therein (13). Thus the inescapable conclusion would seem to be, despite Stone's assertion that the Chief was there (1), that the McKinstry incident must, perhaps, have occurred at some later encounter during the Campaign."

Bro. Mitchell goes on to say "It was at this time that the Loyalists of the Iroquois Confederacy decided to move to Canada . . ."; then Chief Brant sailed a second time for England in an effort to obtain compensation for the war losses of the Iroquois, landing on the 14th, December, 1785. Now 44 and in his prime, the Chief was a striking personality, combining resourceful diplomacy with his military skill. Again the distinguished Indian Chief was to sit for a number of portraits before returning to his homeland. I will be discussing several of these portraits in the illustrated presentation* of W.Bro. Joseph Brant which is to follow later this evening.

I thank The Heritage Lodge for this opportunity to review Brother Mitchell's

paper. He is to be commended for an interesting insight in the life of Joseph Brant, a loyal subject and a good Mason.

* This 'Illustrated Presentation', titled Captain Joseph Brant, has been transferred to a Video Cassette (VHS) and will be available from the Grand Lodge Library in Hamilton.

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4. Klock, Edgar Jackson, "Joseph Brant-Thayendanegea, an Address delivered before the Herkimer County Historical Society, 8 April, 1899.
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6. Strachan, the Rev. Dr., (Editor), The Christian Register, vol. 1, n. 3, 1819, published at Kingston, Ontario*****.

7. _____, HISTORY OF BRANT COUNTY-ONTARIO, Warner, Beers and Company, Toronto, Ontario, 1883.

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10. Lanctot, Gustave, LE CANADA ET LA

.Dr. Strachan, afterwards the Honourable and Venerable Archdeacon of Toronto, wrote the sketches for the Christian Register upon information received from the Rev. Dr. Stewart, formerly a missionary in the Mohawk valley (The same Dr. Stewart who visited Brant during the winter of 1771. After the death of Brant's first wife he lived with Dr. Stewart at Fort Hunter, where he assisted in translating and revising the Indian prayer book, a brief history of the bible, and a part of the Acts of the Apostles, together with an explanation of the church catechism in the Mohawk tongue.

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161, Montreal, P.Q., 1865.

11. De Lorimier, MES SERVICES PENDANT LA
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P.Q., 1873.

REBUTTAL

by

Brother William W. Mitchell

I thank the reviewers of this paper, namely, R.W.Bros. Wallace McLeod and Jack Pos, and Bro. Malcolm Montgomery, for the time that they have taken to review this paper, and the preparing of their comments.

I have read quite a number of books and articles on The Life of Joseph Brant, and on the activities of the Six Nations Indians, and I have found them to be very fascinating, but I have also found that the statements made by one author could be opposite to the remarks made by another author, which makes for very controversial subjects.

There are some items in my paper, that my reviewers take exception to, but I

would note for them, the reasoning behind some of the statements I have made, and from where I acquired this information. I have been proceeding further with my researching of these topics, and I am finding new items all the time from this.

In this rebuttal I will note each of the references to the Reviewer's comments as 'Exhibits'. (Bro. Mitchell has sent your editor photo-copies of each of the Exhibits which were attached to his written rebuttal, but these are too voluminous to include with these Proceedings).

Firstly, I was not aware of assistance that I could have obtained from an Editorial Board of The Heritage Lodge No. 730, as mentioned by Bro. Montgomery in his review, or I might have taken full advantage of such, and had the typographical errors that he mentioned, corrected prior to this presentation. I do hope that these do not detract too much from the subject content of this presentation.

Referring next to Bro. McLeod's review, I have the following to report:

Bro. McLeod questions the date of birth and the date of death of Joseph Brant that I have noted, to which I submit the following:

EXHIBIT 'A':-

A statement from "Life of Joseph Brant - Thayendanegea" (Book I), by William L. Stone, and published by Alexander V. Blake, New York, 1838, and reprinted by Kraus Reprint Co., New York, 1969, pp 3:

"Thayendanegea was born, in the year 1742, on the banks of the Ohio."

EXHIBIT 'B':-

From "Six Nations Indians - Yesterday and To-day, 1867 - 1942", which was the souvenir book published by the Six Nations Agricultural Society to commemorate the Diamond Anniversary of that organization, on page 34 is printed an article entitled "Captain Joseph Brant (Thayendanegea); Warrior, Statesman, and Diplomat," which was written by Norman E. Lickers, B.A., in which is noted the following:

"Two centuries have elapsed since the birth, on November 24, 1742, of Captain Joseph Brant, celebrated Indian Warrior and Administrator, whose loyalty to the British Empire constitutes a memorial for all times."

It was from these reverences that I have noted the birth date of Joseph Brant in my presentation. But Barbara Graymont, in her Life of Thayendanegea in the Dictionary of Canadian Biography, Vol.5, 1983, pp 103, as noted by Bro. McLeod, calculates that Joseph Brant's probable date of birth as March, 1742, then there are a number of incorrect statements made by authors, along with the date quoted by me. Even at that Barbara Graymont's statement of Joseph Brant's birth as you note is a "probable" date only.

Next, with reference to the death date of Joseph Brant, I submit these:

EXHIBIT 'C':-

Taken from "Grand River", by Mabel Dunham, and printed by T.H. Best Printing Co. Ltd., Toronto, for McClelland & Stewart, Limited - 1943, pp 79:

"The years wore on without cessation of trouble, and he died, in November, 1807, before he completed the sixty-fifth year of his eventful life."

EXHIBIT 'D':-

On page 7 of "Joseph Brant - Thayendanegea", a paper prepared by R.W.Bro. Pos, dated May 19, 1986, and presented at a special dedication service of Joseph Brant's Apron to the Brant Museum at Burlington, on May 29, 1986, is noted:

"Captain Joseph Brant died at Wellington Square, November 24, 1807, at the age of 64."

EXHIBIT 'E':-

In "Life of Joseph Brant - Thayendanegea" (Book I), by William L. Stone, and published by Alexander V. Blake, New York, 1838, and re-printed by Kraus Reprint Co., New York, 1969, pp 498:

"At this place on the 24th of November, 1807, he closed a life of greater and more uninterrupted activity for the space of half a century, than has fallen the lot of almost any other man whose name has been inscribed by the muse of history."

EXHIBIT 'F':-

On page 537, of the same book in exhibit 'E', is the following statement:

"This remarkable Indian Princess died at Brantford, on the Grand River, on the 24th day of November, 1837 - thirty years to a day, from the death of her husband (Joseph Brant)."

EXHIBIT 'G':-

Noted on page 36 of "Six Nations Indians - Yesterday and To-day, 1867-1942", A souvenir book published by the Six Nations Agricultural Society to commemorate the Diamond Anniversary of the organization. The historical sketch was written by Norman E. Lickers, B.A.:

"A few years before his death, he moved to Burlington. There he built a large two-story house and it was in this house that he died on November 24, 1807."

From these 'exhibits' I note the date of death of Joseph Brant as November 24, 1807, and I stand corrected in what I noted in my presentation.

In response to the "Interpretation of Joseph Brant's Indian name of Thayendanegea."

EXHIBIT 'H':-

In the footnote at the bottom of page 1, of "Life of Joseph Brant - Thayendanegea", by William L. Stone (Book I), which was published by Alexander V. Blake, New York, 1838, and re-printed by Kraus Reprint Co., New York, 1969, we note:

"The meaning of the word is, two-sticks-of-wood-bound-together, denoting strength."

EXHIBIT 'I':-

On a publication made in The Haldimand Press, January 19, 1984, and distributed by the 1984 Canada Wide Feature Service Limited, written by Cheryl MacDonald, for Ontario's Bicentennial 1784-1984, in the third paragraph is noted this:

"The baby was called Thayendanegea - two sticks of wood bound together - a Mohawk symbol of strength."

EXHIBIT 'J':-

On page 1 of "The Life and Masonic Career of Joseph Brant (Part 2), by W.Bro. Gerard Brett, which was read at the Ninth Meeting of the Canadian Masonic Research Association, held at Toronto, Ontario, on May 19, 1953, is as follows:

"The Indian name meaning a Bundle of Sticks."

These are the reasons for my stating the interpretation that is in my paper. In this regard, I had not previously heard of the interpretation as noted by Bro. McLeod, and therefore have accepted what I noted above.

In regard to the name of Brother Tice that I have noted in my presentation, I do stand corrected in that, instead of Albert Tice as noted, it should read Gilbert Tice.

The question of the length of time that the Lodge No. 11, existed, I would submit the following in response to this:

EXHIBIT 'K':-

At the time of the Centennial of Brant Lodge #45, G.R.C., Brantford, Ontario, which was celebrated on June 13, 1953, it printed a program and in it was written an Historical Article, prepared by R.W.Bro. R.W.E. McFadden, 33 Deg., P.D.D.G.M. of Brant Masonic District, and Past President of the Brant Historical Society, etc., and on page 11 is noted:

"The records of 1797 show returns from this Lodge (No. 11), established at the Mohawk Village where the Mohawk Church was built in 1785. The Warrant of the Lodge was dated 12th February, 1798, given by R.W.Bro. William Jarvis to Joseph Brant as the Worshipful Master; Thomas Horner as Senior Warden; and William K. Smith as Junior Warden. The Lodge became a travelling Lodge early, as the returns of March, 1802, records 'No. 11, Burford'."

EXHIBIT 'L':-

This Historical Sketch was almost identically printed in the programme for the Centennial of Burford Lodge #106, Burford, which was celebrated on October 19, 1958.

From these it would appear that Lodge No. 11, Burford, was in existence in 1802.

EXHIBIT 'M':-

Going further on this same subject, at the Feast of St. John the Baptist, on June 24, 1978, held in conjunction with the 175th Anniversary of King Hiram Lodge No. 37, Ingersoll, Ontario, and the Wilson Masonic District Reception and Banquet honouring Most Worshipful Brother

Robert E. Davies, Grand Master of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, on page 6 of the programme, is recorded selections taken from the minutes of the meetings of King Hiram Lodge, and which was prepared by W.Bro. Stewart L. Thurtell, and I note:

"This was the first Lodge Warranted by the Schismatic Grand Lodge of Niagara, of which irregularity, the local brethren were not aware."

"1803 - 24th June A visitor, Wm. Sumner of Burford Lodge No. 11 as Secretary Pro Tem. The Installation was conducted by Past Masters Thomas Horner and D. Farmer, of Burford. Other visitors were Bro. Graham, Burford"

From this it could be assumed that Lodge No. 11, Burford, was in existence in 1803, Note also that Thomas Horner is a Past Master here, and it was Thomas Horner who was the Senior Warden when Lodge No. 11 received its Warrant in 1798.

EXHIBITS 'K' & 'L':-

Further on those same programmes, another reference is made in regard to Lodge No. 11, Burford:

"During the War of 1812, the American General Duncan McArthur, conceived the tactical scheme of cutting across the Province to take the defenders of the Peninsula in the rear. In October, of 1814, his force swept along the Burford Road to the Grand River where the Six Nations Indians held the invaders McArthur was forced to turn south. A member of Lodge No. 11 sped

on horseback to warn his friends of the change of McArthur's plans."

This would seem to reveal that Lodge No. 11, Burford, was in existence in 1814.

EXHIBIT 'N':-

On page 25, of W.Bro. Gerard Brett's paper on "The Life and Masonic Career of Joseph Brant" (Part 2), which was read at the Ninth Meeting of The Canadian Masonic Research Association, held at Toronto, Ontario, on May 19, 1953, is noted

"Roll of the Lodges of the Provincial Grand Lodge at the time of the First Kingston Convention, 1817"
.... "No. 11 - Burford, Lodge (Mohawk Village) 1796".

This I believe would give us the impression that No. 11, Burford, was still in existence in 1817.

EXHIBIT 'O':-

And from page 21 of "The Life and Masonic Career of Joseph Brant" (Part 2), by W.Bro. Gerard Brett, which was read at the Ninth meeting of The Canadian Masonic Research Association, held at Toronto, Ontario, on May 19, 1953:

"The visit of R.W.Bro. McGillivray terminated in September or December, 1822 Briefly, R.W.Bro. McGillivray did arrange the Grand Lodge at York, healed the breach with the Schismatic Grand Lodge at Niagara, restricted the powers of the Provincial Grand Lodge to the three primary degrees"

EXHIBIT 'P':-

From page 4 of "Early Freemasonry in Ontario" (Part 2), by W.Bro. James J. Talman, London, Ontario, and which was read at the Twelfth meeting of The Canadian Masonic Research Association, held at Toronto, Ontario, on May 8, 1954, is the following:

"The advent of R.W.Bro. Simon McGillivray in 1822, settled the differences when, apparently, all the Lodges in Upper Canada became enrolled on the list of the Second Provincial Grand Lodge. The doubtful warrants of those Lodges which had received theirs from the Schismatic Grand Lodge were not questioned and Niagara was again joined with the rest of Upper Canada in Masonry. Twenty-one Lodges were active at this time."

It was my presumption that if the list of Lodges that were in existence in 1817 at the First Kingston Convention, and which contained that of No. 11, Burford, then these were the Lodges making up the Second Provincial Grand Lodge.

There was mention made by R.W.Bro. McLeod, about the part that the Masonic Foundation of Ontario had played in the purchasing and installation of the organ in the Chapel of the Mohawks at Brantford.

At the time of writing this paper, and even up to the time of presentation, I have not seen any record as to what extent the Masonic Foundation was involved in this project. I do know that as at December 1, 1985, \$16,032.69 had

been raised by Brant Masonic District towards the purchase and installation of this organ. But this was not the complete amount of all the funds collected in the District, as I do know of some donations being made after that date. This did not include any interest that would likely have accumulated, as all the funds raised by Brant Masonic District were turned over directly to the Masonic Foundation of Ontario, and it was invested by the Foundation for some months before the payment was made for the purchase and installation of this organ in July, 1986. I was aware of the final cost of the organ and its installation, but I was unaware of the final donations from Brant Masonic District, nor of the accumulated interest, nor of the amount that the Masonic Foundation granted towards this project. So what I reported in this paper was what I was aware of at that time, and I would be very interested to know of the final statement of the facts of this project.

Now in response to some of the questions raise by Bro. Montgomery, I submit the following:

EXHIBITS 'Q' & 'R':-

I have the spelling of the Indian Village as Schoharie, but Bro. Montgomery has corrected me, and stated that it should be spelled Scnoharie; but upon referring to my issue of Rand McNally & Co. Atlas Book of Canada, U.S.A., and Mexico, I find on the Map Page 63, and again on the Index Page 108, for New York State, that the spelling made by myself in this paper to be correct, and the spelling by Brother Montgomery is

incorrect. The correct spelling remains as shown Schoharie.

Next, with reference to the Third Wife of Sir William Johnson - Molly Brant. There could be some differences in opinion as to the term "Marriage", as relating to marriage as we know it in our present day, and which is the ritual that has been handed down to us through the years from our English forefathers mainly, and that of the Indian marriage customs. The customs are quite different. I note the following in this regard:

EXHIBIT 'S':-

In "Canadian Portraits of Famous Indians", written by Ethel Brant Monture (who I understand is a descendent of Molly and Joseph Brant), published by Clark Irwin & Co. Ltd., Toronto, Ontario, in 1960, on Page 15 we read:

"William Johnson saw her (Molly), and for the second time he asked the Mohawk Council for one of their daughters. This did not please them. Caroline had lived for such a short time as his wife and now her children were motherless But William Johnson was still the friend who never criticized their ways or broke their laws, and so, reluctantly, they let the wedding arrangements be made."

EXHIBIT 'T':-

And from "The American Heritage Book of Indians", by William Brandon, and published by Dell Publishing Co. Inc., New York, U.S.A., in 1961, on Page 198 is the following:

"The last two of his (William Johnson) three wives were Mohawk the last being Molly Brant, whose younger brother, Joseph, became Johnson's special protege."

EXHIBIT 'U':-

On page 5 of "Joseph Brant, Thayendanegea", by Mary M. Fraser, published by the Board of Management of the Joseph Brant Museum, Burlington, Ontario, in 1969, and printed by the Halton Press Limited, Burlington, Ontario:

"William Johnson had an eye for a pretty girl and asked to meet this spirited Indian maiden. He took her as his third wife and Miss Molly was the gracious hostess in his home for the rest of his life."

EXHIBIT 'V':-

And on page 51 of "Grand River", by Mabel Dunham, published by T.H. Best Printing Co. Ltd., Toronto, Ontario, for McClelland & Stewart Limited, in 1945, is noted:

"At the time of his marriage with Molly Brant, Sir William built a lordly mansion of frame sidings in imitation of stone blocks. He called it Johnson Hall. It stands to-day at Johnstown, N.Y. There He and "Miss Molly" lived, an incongruous couple, in princely style, half Indian and half White."

EXHIBIT 'W':-

Then on page 40 of "Six Nations Indians - Yesterday and To-Day, 1867 - 1942", which was the souvenir book published by the Six Nations Agricultural Society to

commemorate the Diamond Anniversary of that organization, is noted:

"According to tradition, Sir William met the lovely sixteen-year old Indian girl whose Indian name was "Deyonwadonte", at a militia muster, and admiring her beauty and spirit in leaping onto a horse being ridden by an officer, took her as his wife according to Indian custom."

EXHIBIT 'X':-

And noted on page 15 of "The Canadians - Joseph Brant", by A. Roy Petrie, printed by Fitzhenry & Whiteside Limited, 150 Lesmill Road, Don Mills, Ontario, M3B 2T5, in 1978: (A.Roy Petrie is Superintendent of Operations for the Lincoln County Board of Education).

"In 1759, his wife died and he married Joseph Brant's Sister Molly, according to Indian rites".

EXHIBIT 'Y':-

From "A Brief Lecture on Sir John Johnson", prepared by R.W.Bro. Jacob (Jack) Pos, is also noted this on page 9:

"After the death of his second wife Caroline, Sir William brought Molly Brant into the household to care for his children. It is generally assumed that the two were married by Indian ceremony."

EXHIBIT 'Z':-

I would also comment, that I would have liked to have had a footnote on Bro. Montgomery's review, as to where he obtained the statement which was suppos-

edly taken from William L. Stone's book, and which he quotes thusly:

"Stone says that Johnson employed as his housekeeper Mary Brant by whom he has several children."

I have searched and have been unable to locate this passage, but I have located the following on page 18, of Book I, "Life of Joseph Brant - Thayendanegea", by William L. Stone:

"It is likewise well known, that after the decease of Lady Johnson, (an event which occurred several years antecedent to the period of which we are now writing, and before he had won his Baronetcy at Lake George), Sir William took to his home as his wife, Mary Brant, or "Miss Molly", as she was called, with whom he lived until his decease in 1774, and by whom he had several children."

"This circumstance is thus mentioned by Mrs. Grant in her delightful book already referred to: "Becoming a widower in the prime of life, he (William Johnson) connected himself with an Indian maiden, daughter of a Sachem, who possessed an uncommonly agreeable person and good understanding; and whether ever formally married to him according to our usage, or not, continued to live with him in great union and affection all his life."

Brother Montgomery states also, on page 2, of his review, a reference to one of Sir William's major biographers James Thomas Flexner, who in 1959 had this to say in this regard:

"Flexner refers to her (Molly Brant) as Johnson's "First Formal Indian Wife", but then goes on later to say that they were not married according to the white man's rites"

Could it not be possible that Molly Brant was married to Sir William according to the Indian rites, and it is because of this that in many books she is referred to as, Sir William's wife? Does it always have to be a marriage according to a "White Man's Tradition" that constitutes a "marriage"? It is my feeling that the interpretation of "Marriage" is the controversial point-whether married by "Indian Rites", or by the "White Man's Rites".

EXHIBIT 'AA':-

In regard to the Portrait of Joseph Brant. I would refer Bro. Montgomery to page 4, of W.Bro. Gerard Brett's paper, "The Life and Masonic Career of Joseph Brant", and which was presented at The Canadian Masonic Research Association, at Toronto, Ontario, on May 19, 1953, which states:

"Throughout his stay he appears to have received attention from various people of note; he is said to have been intimate with Boswell (There is no mention of him in the Life of Johnson, but the Boswell Diaries for that year are not yet published), and at Boswell's request, to have sat at Romney for the famous portrait which is now in the National Gallery of Canada".

It seems when I note a statement such as this, which was made by such a

reputable a research person as W. Bro. Brett, then I will accept it, and will continue to accept such until it is proven that it is untrue in a complete and indisputable manner.

In regard to the Education of Joseph Brant prior to attending the Moor Charity School in Lebanon, Connecticut, Bro. Montgomery wished to know just what authority I had that Brant attended a settler's school. I therefore present the following:

EXHIBIT 'BB':-

From "The Canadians - Joseph Brant", by A. Roy Petrie, and printed by Fitzhenry and Whiteside Limited, on page 18, the following is noted:

"In addition to his training as a soldier, he was sent to the village school, and later to a school for Indian students at Fort Hunter."

EXHIBIT 'CC':-

From "Canadian Portraits of Famous Indians", by Ethel Brant Monture, published by Clark Irwin & Co. Ltd., Toronto, Ontario, 1960, I noted on page 17, this:

"A settlers' school had been started in the Village of Canajoharie, where reading and writing were taught. Here Joseph was sent to study, but he was a reluctant pupil; their beloved river, the Mohawk, a busy water-road, was a sore temptation to any school boy. Later he went to a school for Indian children at Fort Hunter."

EXHIBIT 'DD':-

On page 28 of "Canadian Portraits of Famous Indians", as noted immediately above, is also noted:

"Christine and Joseph had known each other when they were pupils in the Fort Hunter School The Reverend John Stuart of Fort Hunter, who had been their schoolmaster."

EXHIBIT 'EE':-

And from "Joseph Brant - A Man For His People", written by Helen Caister Robinson, and printed by Longman Canada, Limited, Don Mills, Ontario, in 1971: (Mrs. Robinson was born in Tavistock, Ontario, an active member of the Canadian Author's Association, and the Big Sister Movement, and now resides in Toronto, Ontario), on page 22 is:

"Each day now, Thayendanegea went to the village school. With sons and daughters of white settlers in the neighborhood, he learned to read, write, do simple arithmetic sums.

He also learned the rules of Council procedure."

I used these and others similar, to conclude the statement in my paper - and I also note in Bro. Montgomery's review on page 3, that he used Mrs. Helen Caistor Robinson as a specific reliable reference, and so it is no doubt that the above reference Exhibit EE should be an accepted fact being written by the same person.

In reference to the Communion Set given by Queen Anne in 1712, to "Her Chapel of the Mohawks":

EXHIBIT 'FF':-

I copied from "The Life and Masonic Career of Joseph Brant", which was the paper presented by W.Bro. Gerard Brett, to the Canadian Masonic Research Association at the Ninth meeting of the Association held in Toronto, Ontario, on May 19, 1953, page 6, paragraph 2:

"The Bible and Four Pieces of the Silver are still treasured at Brantford; two pieces of Silver were taken to Deseronto on the northern side of Lake Ontario, when some of the Six Nations moved there at a later date."

Here again I have accepted W.Bro. Brett's statement to start with.

EXHIBIT 'GG':-

But, when I visited the Woodland Indian Cultural Education Centre, at Brantford, I was presented with a booklet entitled "Two Hundred Years Along The Grand", and in it I noted an illustration of Queen Anne Silver, Six Nations Council, and there are four pieces as I have noted.

In regards to the fact of Sir William Johnson being a "Chief", I would refer Bro. Montgomery to some of the following statements:

EXHIBIT 'HH':-

Taken from the publication "Six Nations Indians - Yesterday and To-Day, 1867-1942", which was the souvenir book published by the Six Nations Agricultural Society to commemorate the Diamond Anniversary of that organization. On page 40, and in the 4th paragraph is:

"It was shortly after receiving this appointment he was made a Colonel of the Militia, followed by the highest honour the Six Nations could give, that of a Chief. Colonel Johnson was given the name, W-ra-i-ya-ge, said to mean - 'Chief of Affairs'. He was also appointed to the Executive Council of New York State".

EXHIBIT 'II':-

And from "Joseph Brant - A Man For His People", by Helen Caister Robinson, and printed by Longman Canada, Limited, Don Mills, Ontario, 1971, on page 14 is this:

"By common consent he had been adopted into the Mohawk Nation with the name of Warragheyagey."

EXHIBIT 'JJ':-

On page 12 of "Life of Joseph Brant-Thayendanegea, Book I, by William L. Stone, which was published by Alexander V. Blake, New York, 1838, and reprinted by Kraus Reprint Co., New York, 1969, we noted here in the footnote:

"The name which the Indians had conferred upon Sir William and by which he was almost invariably addressed".

Surely the Indians would not 'confer' such a name on an ordinary citizen - it would surely have been when he was made a 'Chief'.

EXHIBIT 'KK':-

Finally, from "A Brief Lecture on Sir John Johnson", prepared by R.W.Bro. Jacob (Jack) Pos, (no date, nor where and when

presented)*, I noted the following on page 6, in regard to Sir William Johnson:

*Editor's note, this was a paper prepared for a lecture tour of Waterloo and Wellington Masonic Districts to raise sufficient funds for the return to Canada from New Zealand of the 'Patent of Appointment' issued to Sir John Johnson when he was appointed Provincial Grand Master for Upper Canada in 1788.

"He (William Johnson) differed from all other Indian traders in two respects. He was scrupulously honest with the Indians, and he would sell them no liquor. An honest trader was a new experience for the Indians, and he was soon accepted and deeply respected He became guide, counselor and friend, and was soon elected a war chief of the Mohawk Nation under the name of Warragh-i-ya-gay (He who does much business)."

EXHIBIT 'LL':-

On page 69 of R.W.Bro. Pos' review, he made reference to the date of the Organizational meeting of Barton Lodge No. 10, as I noted as January 31, 1796, as being incorrect, I would refer to a statement noted on page 253 of the Grand Lodge Publication "Whence Come We", and of which R.W.Bro. Wallace McLeod was the Chairman of the historical portion. It states this in reference to John Baptiste Rousseau:

"In 1795 he removed from York to Ancaster where he was one of the first settlers. That year he was initiated into St. John's Lodge of Friendship, No. 2,

Newark, and the next year (1796) he was a charter member of Lodge No. 10, Barton."

As mentioned at the beginning of this rebuttal, there are a great many interpretations of the life of this exceptional person. It seems that there is hardly any part of the life of Worshipful Brother Joseph Brant that cannot be disputed in some manner. I have drawn attention to but a few, but I know that there must be many more.

The various items that have been written by noted historians, and we feel can be contradicted at the present time, I feel should still be kept for reference. These must have come from some reference known only by these historians, that have not as yet been uncovered by us, but could be brought to light at some time in the future, and at that time it could possibly fill in the "unknown" blanks in these historical sketches.

William W. Mitchell

RUDYARD KIPLING*****

by

R.W.Bro. E. David Warren
P.D.D.G.M., Hamilton A

In the month of April in the year 1886 there was brought to the light in a lodge working under the English Constitution in a city situated near one of the outermost frontiers of the far-flung British Empire, a young candidate of the name of Rudyard Kipling.

This young initiate was destined to become one of the great lights of the world of English letters and to enrich the literature of our Craft with some of its finest treasures.

Joseph Rudyard Kipling - he early dropped his first name Joseph - was born at Bombay on 30th December, 1865, the first child of John Lockwood and Alice Kipling. At the time of Rudyard's birth his father, an artist of considerable talent, held the position of principal of the new school of art in the City of Bombay.

On his father's side the family was wholly Yorkshire. On the mother's side the blood was Celtic-Highland Scottish, Irish and Welsh. She was a Macdonald, descending from a clansman who emigrated from the Highlands to Northern Ireland

Paper presented at the Regular Meeting of The Heritage Lodge held in Belleville, Ontario, May 27, 1987.

after the '45 rebellion. It is interesting to note that both Kipling's grandfathers were Methodist ministers.

As the Indian climate was considered injurious to the health of young children of European parentage, Rudyard and his young sister were boarded out in the family of a retired naval captain at Southsea, near Portsmouth, England, from 1871 to 1877.

From 1878 to 1882, Kipling was a scholar at the United Services College at Westward Ho near Bideford, in North Devon.

Of his life at this school he has given us a highly-coloured record in his famous school story, "Stalky & Co." and he has also paid a generous tribute to the masters who taught him there in the verses entitled "A School Song".

"A School Song"

Western Wind and open surge
Took us from our mothers -
Flung us on a naked shore
(Twelve bleak houses by the shore!
Seven summers by the shore!)
Mid two hundred brothers.

There we met with famous men
Set in office o'er us.
This we learned from famous men,
Knowing not its uses.
When they shewed, in daily work,
Man must finish off his work -
Right or wrong, his daily work -
. And without excuses.

Wherfore praise we famous men,
From whose bays we borrow -
They that put aside To-day -
All the joys of their To-day -
And with toil of their To-day -
Bought for us tomorrow!

Leaving school at the age of seventeen, Kipling rejoined his family in India. At Lahore and later at Allahabad he gained valuable journalistic experience first on the staff of the "Civil and Military Gazette", and then on that of the "Pioneer", and also laid the foundations of his literary career with the publication of "Departmental Ditties", "Plain Tales from the Hills", and other Indian stories.

In 1889 he left India for London, where he immediately achieved remarkable literary success. In 1892 he married an American lady, Caroline Starr Balestier, by whom he had three children. After their marriage the Kiplings resided for several years - until 1896 - at Brattleboro in the State of Vermont U.S.A., as neighbours of Mrs. Kipling's family.

In 1897 he visited South Africa, Australia and New Zealand, returning to England by way of India where they lived first at Torquay, then at Rottingdean near Brighton, until finally they settled at "Batemans", a Jacobean mansion, at Burwash in Sussex, where they resided until Kipling's death in 1936.

Kipling as a writer was a many-sided genius and has a universal appeal to all lovers of good literature. He speaks to every one of us in our own language.

In appreciation of his genius I cannot do better than quote Hilton Brown:

"Kipling brought the universe before the multitude; he had a note in his music for every listener; he threw his pearls to every corner of the market place. He covered the world and carried it as a toy in his hand; if his own heart remained hidden, he had looked closely into the hearts of others - and he shared his knowledge of them freely. In the wide humanity of his dealings he touched everyone sometime somewhere."

In 1907 Kipling was awarded the Nobel prize for literature. In 1927 the Royal Society of Literature awarded him the Society's gold medal.

Kipling was a voluminous reader and derived inspiration from many sources, but all who are familiar with his work will agree that the three great sources from which come a great deal of his literary power are the Bible, Shakespeare and the legend and stately ritual of Freemasonry.

During his most impressionable years he was brought up at Southsea in a household whose members were deeply religious, and where Bible reading and hymn singing were essential features of their way of life. This early familiarity with the Bible gave him an easy use of prophetic language. Readers of Kipling's writings cannot but be struck with the remarkable frequency and the way in which Old Testament names, stories, plots and analogies are introduced always with

striking effect. The sonorous cadences and rhythms of "Hymns Ancient and Modern" have been used by Kipling with fine effect in many of his poems.

Notwithstanding Kipling's Wesleyan antecedents and the early Calvinistic influences of the Southsea household, he never became a devout follower of any particular creed or dogma. Had the young Kipling retained any tendencies toward a narrow sectarianism when he returned to India at the age of seventeen, they were probably shaken by contact with the mystically tolerant Hindu and the aggressively devout Muslims.

Kipling's religious belief, of which he was very reticent, holding that a man's private religious beliefs were not for publication, were probably as basic as that set out in the affirmation into our order - namely, a belief in God as the Great Architect of the Universe. Of this belief he made a personal confession to a young lady friend to whom he wrote, "I believe in the existence of a personal God to whom we are personally responsible for wrong doing. That it is our duty to follow and our peril to disobey the ten ethical laws laid down for us by Him and His prophets."

His attitude to all religions was of a wide toleration, which he expressed in these lines:

My brother kneels, so saith Kabir
To stone and brass in heathen wise,
But in my brother's voice I hear
My own unanswered agonies.
His God is as his fates assign

His prayer is all the world's - and mine.

All through his literary life Kipling extolled and preached the acceptance of and obedience to "the Law".

Keep ye the Law - be swift in all obedience -

Clear the land of evil, drive the road and bridge the ford.

Make ye sure to each his own

That he reap where he hath sown.

By the peace among Our peoples

let men know we serve the Lord!

"The Law", according to Kipling's interpretation, meant that arrangement of life under which the common man is enabled to do the best, which is in him for himself for himself, his family, and the rest of the world, including the generations yet to come.

He believed that this arrangement of life is planned for us all in the Volume of the Sacred Law, particularly in the Old Testament, which we are to consider as the unerring standard of truth and justice, and which teaches us the important duties we owe to God, our neighbour and ourselves.

From his experience in India he derived the conception that mankind was divided into two classes - those incapable of managing their own affairs, and those almost divinely appointed to manage these affairs for them. He held that some must, of necessity, rule and teach, so others must, of course, learn, submit, and obey.

From his study of "The Law" and his experience in India he distilled a philosophy of life which may best be described as a cult of action, of worthwhile work and of service for the welfare of our fellow man.

In order to qualify for reception into this cult he exhorts us to cultivate the manly virtues of self-reliance and independence, the exercise of restraint, observance of law and order, obedience to authority, performance of duty, and subjection to discipline.

No easy hope or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will, and soul.
Though all we knew apart,
The old commandments stand -
In courage keep your heart,
In strength lift up your hand.

One of the principal tenets of Kipling's philosophy was that greatness might come from struggle and endurance against heavy odds.

Kipling was initiated into Freemasonry on April 5th, 1886, in Lodge of Hope and Perseverance No. 782, E.C., at Lahore, India, at the age of 20 by special dispensation, as his father was not a Freemason, because the lodge hoped for a good secretary. However, before he could be appointed Secretary he was transferred to Allahabad where he affiliated with Lodge Peace with Philanthropy.

But before leaving Lahore, he arranged with his artist father to advise in

decorating the bare walls of the Masonic Hall with hangings after the prescription of Solomon's Temple.

"I was initiated," wrote Kipling, "by a Hindu, passed by a Mohammedan, and raised by an Englishman." Here he met Muslims, Hindus, Sikhs, members of the Arya-Samaj, and of the Brahmo-Samaj, and a Jew Tyler who was priest and butcher to his little community in the city.

In the verses entitled, "The Mother Lodge," Kipling has given us a description of an Indian Lodge of which, no doubt, Lodge Hope and Perseverance was typical. The description is given as a nostalgic reminiscence of a time-expired British soldier who had served the Queen somewhere east of Suez - out in far-off India where he had been made a Freemason.

Of his initiation into Freemasonry Kipling has written, "So another world opened to me, which I needed."

This need of Kipling's which Freemasonry satisfied was a craving for a world-religion which would unite all worthy men irrespective of caste, class or creed, particularly the sort of men whom he termed the "Sons of Martha", the men who bear the burden of the world's work.

Returning to Lahore he took his Mark Degree in Lodge Fidelity, and the Royal Ark Mariners Degree in Lodge Ararat. In his later years he was a member of Lodge Motherland No. 3456, E.C., and of the Authors Lodge, London, whose regular meetings he attended when circumstances

permitted. The famous Scottish Lodge Canongate Kilwinning No. 2, S.C., paid him the signal honour of appointment as poet laureate of the lodge, an office in which another great Masonic poet, Robert Burns, was inaugurated in 1787. When Kipling was a member of the Imperial War Graves Commission he became a foundation member of two lodges whose members were recruited from the staff and employees of the Commission. Lodge "Builders of the Silent Cities", No. 12 on the register of the grande Nationale of France, and Lodge "Builders", No. 4948, E.C.

KIPLING'S MASONIC STORIES

In the body of Kipling's work there are over thirty poems and stories with references to Freemasonry. One of the stories, "The Man Who Would Be King", is acclaimed as the finest short story in the English language, and one of the great short stories of the world. This story was written by Kipling when he was a young Freemason working as a journalist in India. The fifty-two pages of this magnificent story have enough packed in them to make the fortunes of a dozen romantic novels. It is a miracle of compression.

For the account of how two adventurers reached Kafiristan in disguise, of how they discovered that the natives knew the degrees and marks of Masonry up to the Fellow Craft degree, of how, by the aid of Freemasonry and Martini rifles they established themselves as Kings and Grand Masters of Kafiristan, and of the final grim tragedy of their adventure, I must refer you to the story itself.

Over thirty years after the publication of "The Man Who Would Be King", he published another great Masonic story, "In the Interests of the Brethren". At this time of his life Kipling was quite plainly seeking for a Lodge in which he could find fulfillment and peace, and with this desire in his mind he wrote the story of the Lodge of Instruction attached to Lodge Faith and Works No. 5837, E.C. (this was, of course, a fictitious lodge and number). In the person of Worshipful Brother Burges, Master of the Lodge, he has given us a pen picture of a very worthy Freemason, who believes, that, "All ritual is fortifying. Ritual is a natural necessity for mankind. The more things are upset, the more they fly to it. I abhor slovenly ritual." The we were given a description of the furnishings and appurtenances of the lodge room in loving detail, an appreciation of the quality and appropriateness of the instrumental and vocal music, and some excellent thumbnail sketches of several of the regular brethren.

The place of meeting is London, during the first World War, and the Lodge provides a place where the war-stricken soldier Masons from the London hospitals can meet in peace, love and harmony.

The visiting brethren are invited to work one of the degrees, which they flounder through rather badly. When the amateurs have finished they demand an exemplification working of their bungled ceremony by regular brethren of the lodge. "Then", writes Kipling, "I

realized for the first time what word and gesture perfect ritual can be brought to mean."

Then, as Kipling and his friend, Worshipful Brother Burges, leave after the final toast, the latter gives us a final thought: "Think what could be done by Masonry, through Masonry, for all the world."

When Kipling gave this story to the world he appended to it a set of verses entitled, "Banquet Night". Evidently, when he was writing the story, it must have occurred to him that our traditional history is rather vague as to the origin of that essential part of our regular meetings - the festive board - refreshment after labour - the South. So he proceeded to invent a legend which tells how this very pleasant custom originated, and this is what he tells us -

"Once in so often", King Solomon
 said
Watching his quarrymen drill the
 stone
We will club our garlic and wine
 and bread
And banquet together beneath my
 Throne,
And all the Brethren shall come to
 that mess
As fellow-craftsmen - no more
 and no less.

"Send a swift shallop to Hiram of
 Tyre,
Felling and Floating our beautiful
 trees,
Say that the brethren and I desire

Talk with our brethren who use
the seas,
And we shall be happy to meet
them at mess
As fellow-craftsmen - no more
and no less.

"Carry this message to Hiram
Abif -
Excellent Master of forge and mine
I and the brethren would like it if
He and the brethren would come
to dine.
(Garments from Bazrah or morn-
ing dress)
As fellow-craftsmen - no more
and no less.

"God gave the Hyssop and Cedar
their place -
Also the Bramble, the Fig, and
the Thorn -
But that is no reason to black a
man's face
Because he is not what he hasn't
been borne.
And, as touching the Temple, I
hold and profess
We are fellow-craftsmen - no
more and no less."

So it was ordered and so it was
done
And the hewers of wood and the
Masons of Mark
With foc'stle hands of the Sidon
run
And Navy Lords from the "Royal
Ark",
Came and sat down and were
merry at mess.
As fellow-craftsmen - no more and

no less.

The quarries' are hotter than Hi-
ram's forge
No one is safe from the dog-whip's
reach.
It's mostly snowing up Lebanon
gorge,
And its mostly blowing off Joppa
beach;
But once in so often, the messenger
brings
Solomon's mandate: "Forget these
things!
Brother to Beggars and Fellow to
Kings,
Companion of Princes - forget
these things!
Fellow-craftsmen - forget these
things!"

There is another poem of Kipling's entitled "The Palace" which, in symbolic form reminds Freemasons of today of what they owe to their brethren of the past and of their duty to those who follow after. When we come into Freemasonry we find that we are heirs to a great tradition. We are the fortunate successors of a long line of worthy brethren who have bequeathed to us a noble science, a beneficent system of morality and a mystic tie of brotherhood illustrated by an eloquent ritual and a stately ceremonial. It is our duty, in the short time permitted to us, to see that our work is good and worthy of those who have gone before; and it is our responsibility to pass the heritage on to our posterity pure and unsullied as we received it, so that they will know that we, the builders of today, have worked in accordance with

the teachings of the square, the level, and the plumb-rule.

Kipling was acclaimed as the Laureate of the British Empire. He made popular the ideal of a common imperial patriotism transcending every diversity of birth and circumstance, ennobled by an ideal of selfless service.

"And what do they know of England, who only England know?" wrote Kipling, in his great poem of Empire, "The English Flag."

Professor Carrington, in his biography, tells us how Kipling helped the Englishman to answer that question: "Since the story of the British fifty years ago was the story of the British overseas, in the age of the great empire builders - Cromer, Curzon, Kitchener, Milner, Johnston, Lugard and Rhodes - it was Kipling's task to reveal the secrets of their actual life to his contemporaries. For a whole generation, homesickness was reversed by Kipling's magic spell. Englishmen felt the days of England sick and cold, and the skies grey and old, heard the East a-calling, fawned on the younger nations, learned to speak the jargon of the seven seas; while in the outposts of the Empire, men who read no other books, recognised and approved glimpses of their own lives in phrases from Kipling's verse: the flying fishes and the thunder clouds over the Bay of Bengal, the voyage outward bound till the old lost stars wheel back, the palm trees bowing down beneath a low African moon, the wild tide race that whips the harbour mouth at Melbourne, the broom flowering above the windy town of Wellington, the

Islands where the sea egg flames on the coral and the long-backed breakers croon their endless ocean legends to the lazy locked lagoon."

Yet the writer who did all this could, when the occasion demanded, be a severe critic of his own people. Such an occasion was Queen Victoria's Diamond Jubilee, when the power of Britain was at its greatest might and the Empire was at its widest extent. It was a moment of arrogance and boasting. Kipling's reaction was to remind the nation that humility not pride, awe not arrogance, a sense of transience not a sense of permanence, should be the keynotes of the imperial festival.

Kipling stresses our duty to remember the sacred and indissoluble attachment to the country whence we derived our birth and infant nature, when he writes:-

Land of our Birth, our faith, our
 pride,
For whose dear sake our fathers
 died;
Oh, Motherland, we pledge to thee
Head, heart, and hand through the
 years to be!

The lesson of natural equality and mutual dependence which every candidate received on the night of his initiation is told in other words by Kipling in the first stanza of his great "Ballad of East and West."

Oh, East is East, and West is
 West, and never the twain

shall meet,
Till Earth and Sky stand presently
at God's great Judgment
Seat;
But there is neither East nor
West, Border, nor Breed, nor
Birth,
When two strong men stand face to
face though they come from
the ends of the earth!

No lines of Kipling's have been more freely quoted and more often misquoted in exactly the opposite sense to that which Kipling gave them. The first couplet of the stanza is an echo from the Psalms where the estranging distances of the focal points of the compass are used as a figure of speech to express the universality of the Divine Law; the second couplet is Kipling's commentary, with the same theme as the psalmist. The divine spark in human nature transcends all earthly distinctions. This was the life-long message that Kipling preached, acceptance of "The Law" revealed to strong men who recognize each others valour. The moral of the verse is not that East and West differ, but that men of all races are alike at heart.

That no eminence of station should make us forget that we are Brothers was emphasized by Kipling when he wrote:-

Deliver me from every pride -
the Middle High and Low -
That bars me from a brother's
side whatever pride he show
And purge me from all heresies
of thought and speech and pen
That bid me judge him otherwise

than I am judged. Amen!
That I may sing of crow or King
or road borne company.
That I may labour in my day,
vocation and degree
To prove the same by deed and
name, and hold unshakingly
(Where'er I go what'er I know,
who'er my neighbour be)
This single faith in Life and
Death and to Eternity:
The people, Lord Thy people, are
good enough for me.

In the verse entitled "The Wage Slaves", he points out to us that those who are placed in the lowest spoke of fortune's wheel, the hired labourers, the wage earners, are equally entitled to our regard.

Not such as scorn the loitering street,
Or waste to earn its praise,
Their noontide's unreturning heat
About their morning ways;
But such as dower each mortgaged hour
Alike with clean courage -
Even the men who do the work
For which they draw the wage -
Men, like to Gods, that do the work
For which they draw the wage.

In the final charge to the candidates at his initiation he is exhorted to dedicate himself to such pursuits as will enable him to continue respectable in life, useful to mankind, and to become an ornament of the Society of which he has become a member.

We have said before that one of the principal tenets of Kipling's social

philosophy was the dedication to worthwhile work, and the men whose worth he extolled in golden words were those who had rendered themselves useful to mankind, the men of his generation who had bridged the Forth, built the Uganda railway, irrigated the Punjab, crushed the ore of the Golden Mile at Kalgoorlie, served with the mounties at Klondike, tunneled through the Rockies, revealed the secrets of the Earth's surface, and learned to fly. These were the men whom he called the "Sons of Martha".

Kipling's work nobly teaches the worth of those old fashioned virtues of man which we hope will never go out of fashion - to do one's duty, to live stoically, to live cleanly, to live cheerfully. Such lessons can never be taught too often, and these are the lessons we Freemasons should carry, by word and example, to the world beyond our lodges.

The impulse and circumstance of Kipling's own life were important only in relation to the Law, that temple built to the design of the Great Overseer to whom he made this prayer:-

My newcut Ashlar takes the light
Where crimson-blank the windows flare,
By my own work before the night,
Great Overseer, I make my prayer.
If there be good in that I wrought
Thy Hand compelled Master, Thine -
Where I have failed to meet Thy thought
I know though Thee, the blame was mine.
One instant's toil to Thee denied
Stands all Eternity's offence,
Of that I did with Thee to guide,

To Thee, through Thee be excellency.
The depth and dream of my desire,
The bitter paths wherein I stay,
Though knowest Who has made the Fire,
Thou knowest Who hast made the Clay,
Who, lest all thought of Eden fade,
..Bring'st Eden to the craftsman's brain-
Godlike to muse on his own Trade
And man-like stand with God again!
One stone the more swings into place
In that dread Temple of Thy worth.
It is enough that, through Thy Grace,
I saw nought common on Thy Earth.
Take not that vision from my ken -
Oh, whatso'er may spoil or speed
Help me to need no aid from men
That I may help such men as need.

In the echoes of these words of
Kipling's we hear our own unanswered
agonies; his prayer is all the world's-
and ours!

So Mote it be!

David Warren

GUIDELINES FOR THOSE PREPARING PAPERS FOR PRESENTATION TO THE HERITAGE LODGE

The following notes are assembled to assist those who may wish to present a paper at a meeting of The Heritage Lodge. They are designed to maintain a consistent literary style and quality.

COPYRIGHT:

1. The submission of a paper to The Heritage Lodge grants to the Lodge the full power to print, reprint or otherwise publish the paper in whole or in part without requiring any further permission from the author, his heirs or assigns.
2. The author should be aware that the paper could be subjected to review by other masons.

FORM OF THE MANUSCRIPT:

1. All manuscripts should be typed on one side of heavy bond paper and double-spaced. Margins should be at least one inch and preferably one and one-half inch on both sides; and one and three-quarter inch on top and bottom.
2. Each sheet must be numbered sequentially at the bottom centre of the page. Insertions should be on a separate sheet and numbered, for example, 22A or 22B, and included as extra pages, showing clearly where the insertion is to be made.

SUBJECT MATTER OF THE MANUSCRIPT:

1. The topic selected for presentation is generally the choice of the author and, in most cases, relate to the history of Freemasonry. A suggested topic is a biographical sketch of a distinguished mason, who may have made a significant contribution to our masonic heritage, or who may have participated in an important event that affected the course of masonic history. Other interesting topics could include: the history, development or evolution of lodge furniture, ornaments, jewels, working tools or ritual, and symbolism.

LENGTH OF PRESENTATION:

1. The time allotted for presentation of a paper in the lodge is NOT MORE THAN 45 MINUTES. Paper reviews and the summarizing rebuttal should not exceed 15 minutes each.

TIME SCHEDULING:

1. When the date of presentation has been agreed upon, then set the target date for completion of the manuscript at least 15 WEEKS PRIOR TO THE DATE OF PRESENTATION. This will allow for the following:

<u>TIME (weeks)</u>	<u>OPERATION</u>
1	- author mails original paper to program coordinator (P.C.);
2	- P.C. makes copies and solicits reviewers;
1	- P.C. mails copies to reviewers and editor;
3	- review paper and prepare written reviews;
1	- mail reviews to P.C.;
1	- P.C. assembles and makes copies of all written reviews;
1	- P.C. mails copies of written reviews to author and editor;
3	- author prepares written rebuttal;
1	- author mails written rebuttal to P.C.;
1	- P.C. mails author's rebuttal to editor.

15 weeks - plus author's time to prepare the original paper.

EDITORIAL INSTRUCTIONS

A. ABBREVIATIONS:

1. Abbreviations can be divided into two classes: those included in the text and those in footnotes, endnotes and appendices. In general, abbreviations should be avoided in the text, but are acceptable in the appendices.

2. All offices should be written in full, for example: Deputy Grand Master, Past Master, Junior Warden, Senior Deacon, etc., and not shown as D.G.M., P.M., J.W., S.D., etc.; although a rank may be shown as "William Gavel, G.S.W."; however it is preferable to write it in full as in this instance: "William Gavel was invested with the rank of Grand Senior Warden".
3. When the exact year is not known, the following should be used in the text: c. 1737. Acceptable in the text is: "sic" for 'thus'; "e.g." for 'for example'; "etc." for 'and so forth'.
4. For appendices the following may be used: "C" for 'century', ie, 20th C.; "b" for 'born'; "d" for 'died', "Ibid" for 'as in the previous reference'; "op. cit." for 'in the work quoted'; "ed." for 'edition'; "vol." for 'volume'; "n." for 'number'; "p." for 'page'; "pp." for 'pages'; "illus." for 'illustration'; "MS" for 'Manuscript'; "A.Q.C." for the 'Transactions' of the Quatuor Coronati Lodge, No. 2076, London.
5. Ages should be expressed as "36 years old", or "at the age of 36", or "in his thirty-sixth year.

B. FORMS OF REFERENCE:

1. Biblical references should be given thus:

1 Kings 6:21-30 or Ruth 2:19.

2. Bibliographical references should be given in the form:

Bailey, William K., "The Constitution of Grand Lodge, 1855-1979", Proceedings of The Heritage Lodge, No. 730, G.R.C., Cambridge, Ontario, vol. 2, n. 6, pp. 8-19, Sept. 1979.

Carr, Harry, The Freemason at Work, Burgess & Son (Abingdon) Ltd., Oxfordshire, England, pp. 425, 1976.

The Age of Faith, Simon & Schuster, New York, 1950.

Knoop, Douglas, G.P. Jones & Douglas Hamer, The Early Masonic Catechisms, 2nd ed., pp. 40-44, London, 1963.

McLeod, Wallace E., "Simon McGillivray (ca 1785-1840)", (Inaugural Address), in A.Q.C., vol. 96, pp. 1-35, 1983.

C. DATES AND FIGURES:

1. Dates should be shown as "15 March" and not 'the 15th of March' or 'March 15th'. A span of years should be written as "from 1820 to 1833" and not 'from 1820-33'. However, "In the 1860s" is acceptable. Always use "eigh-

teenth century", never 'XVIII century'; but remember, when used as an adjective, the century should be written "18th-century artifacts".

2. All figures up to one hundred in the text should be spelt out, but figures are permissible for numbers greater than one hundred. One exception occurs when both appear in the same passage: in that case, a decision should be made as to which should be used: be consistent, either use all figures or all spelt out.

D. CAPITALIZATION:

1. Always use "first degree" in the text, never '1st degree'. The word lodge is to be used as in the two following examples: "The lodge met at Markham", and "The Lodge of Friendship". Certain words relating to masonic symbolism such as (Three Great Lights, Moveable Jewels, Plumb Rule, etc.,) should be capitalized. But others of common masonic usage such as (regalia, apron, collars, jewel, etc.,) need not be capitalized. Do not capitalize any word that does not need it.

E. PUNCTUATION:

1. It is unnecessary to go into to much detail, but perhaps three marks should be mentioned: dashes, these should be avoided

or used with great discretion; quotation marks, quotations are set within double quotation marks, and quotations within quotations are marked with single quotation marks; and lastly apostrophes, it is correct to write the possessive of a word or modern name ending in "s" as "...s's".

F. FOOTNOTES:

1. Footnotes should be avoided by incorporating the relevant matter in the body of the text. It is felt that we cannot do better than follow the lead of Quatuor Coronati Lodge No. 2076 and say that in some instances notes are essential and it is the practice to collect these at the end of each paper rather than at the foot of each page. References are numbered chronologically or alphabetically with the corresponding numerical reference appearing in the text as a superscript, e.g. "Milborne⁸"; or in brackets, e.g. "Milborne (8)".

OUR DEPARTED BRETHREN

The following names of deceased Brethren have come to our attention during the past year. Some dates of death were not known.

FORD N. RUPERT, P.G.R.

Kapuskasing

Init. Consecon Lodge No. 50

Spruce Falls Lodge No. 648

Died, May 24, 1986.

TERRANCE JOHN THOM, P.M.

Webbwood

Espanola Lodge No. 527

Died, May 28, 1986.

TERRENCE R. WILLIAMS, P.D.D.G.M.

(Charter Member)

Kitchener

Twin City Lodge No. 509

Died, October 25, 1986.

HAROLD S. RODGERS, M.M.

Brantford

Reba Lodge No. 515

Died, November 9, 1986

ALBERT ROSS TUCKER, P.M.

Willowdale

Caledonia Lodge No. 637

(Not advised of date of death)

HERBERT FREDERICK BROMWICH, P.G.S.

Unionville

Zeta Lodge No. 410

(Not advised of date of death)

Please note corrections for bottom of
page 143 of Proceedings for last year.

ALFRED MAIZELS, P.M.
Toronto
Palestine Lodge No. 559
Died, March, 1986.

RAYMOND PRITCHARD RIVERS, M.M.
Peterborough
J.B. Hall Lodge No. 145
Died, April 11, 1986

WE CHERISH THEIR MEMORIES



GEORGE EDWARD ZWICKER
Worshipful Master 1981 - 1982

Born:

July 15, 1922, Mahone Bay, Nova Scotia.
Grew up on his father's dairy farm.

Education:

Mahon Bay High School.

Correspondence course, Public and Labour Relations, 1960.

Military:

Militia, West Nova Scotia Regt.,	1939
4th Princess Louise Dragoon Guards,	1940-45
Reserved Force (WO 2),	1949-54

Professional:

Canadian General Electric Co., Peterborough.
London Life Ins. and Cherney Bros., Peterborough

R.O.P. Inspector and Supervisor,

1953-79

Masonic:

Initiated, Corinthian Lodge No.101,	1955
Worshipful Master, Corinthian Lodge,	1979
Historian, Corinthian Lodge, (to date),	1983
Charter Member The Heritage Lodge No.730,	1977
Worshipful Master, The Heritage Lodge,	1982
Secretary, Peterborough Masonic Dist.	1985
Grand Steward, G.R.C.,	1986
Grand Historian, G.R.C.,	1987
Peterborough Lodge of Perfection,	1971
Peterborough Chapter Rose Croix,	1972
Moore Sovereign Consistory, Hamilton,	1972
Corinthian Chapter No. 36, R.A.M.,	1975
(First Principal, 1983)	
Moore Preceptory No. 13,	1975
(Presiding Preceptor, 1984)	

Member of the following organizations:

Zabud Council No. 15, Royal and Select Masters,
Hiram Council No. 24, Kawartha Lakes Lodge
Royal Ark Mariners No. 21, Athelstan York Rite
College No. 41, Kawartha Council No. 143-
Allied Masonic Degrees (U.S.A.), Order of High
Priesthood of Ontario, Moore Conclave No. 15-
Red Cross of Constantine, Rameses Temple-
A.A.O.N.M.S., Kawartha Shrine Club, and Direc-
tor Peterborough Masonic Temple Limited.

Hobbies:

Boating, fishing, golfing, oil painting, wood
working, and Spanish guitar.

GRAND LODGE OFFICERS (1986-1987)

THE MOST WORSHIPFUL THE GRAND MASTER

**M.W.Bro. A. Lou Copeland
7449 Victoria Park Ave., Markham, L3R 2Y7**

THE DEPUTY GRAND MASTER

**R.W.Bro. William R. Pellow
240 Wharncliffe Rd.N., Suite 300;
London, N6H 4P2**

THE GRAND SECRETARY

**M.W.Bro. Robert E. Davies
P.O. Box 217, Hamilton, L8N 3C9**

THE HERITAGE LODGE OFFICERS (1986-1987)

**Worshipful Master, W.Bro. Albert A. Barker
Immediate Past Master,**

**R.W.Bro. Robert S. Throop
Senior Warden, R.W.Bro. Edsel C. Steen
Junior Warden, R.W.Bro. Edmund V. Ralph
Chaplain, R.W.Bro. Rev. Arthur W. Watson
Treasurer, R.W.Bro. Duncan J. McFadgen
Secretary, R.W.Bro. Rev. W. Gray Rivers
Assistant Sec'y, W.Bro. George F. Moore
Senior Deacon, V.W.Bro. Donald B. Kaufman
Junior Deacon, R.W.Bro. Wilfred Greenough
Dir. of Ceremonies, R.W.Bro. C. Edwin Drew
Inner Guard, W.Bro. Frank G. Dunn
Tyler, R.W.Bro. Kenneth Whiting
Senior Steward, W.Bro. Stephen Maizels
Junior Steward, W.Bro. David Fletcher
Organist, R.W.Bro. Leonard Hertel
Historian, R.W.Bro. Fred Branscombe**

PAST MASTERS

1977 (U.D.)	R.W.Bro. Jacob (Jack) Pos
1978	R.W.Bro. Jacob (Jack) Pos
1979	R.W.Bro. Keith R. Flynn
1980	R.W.Bro. Donald Grinton
1981	M.W.Bro. Ronald E. Groshaw
1982	V.W.Bro. George E. Zwicker
1983	R.W.Bro. Balfour LeGresley
1984	R.W.Bro. David C. Bradley
1985	R.W.Bro. C. Edwin Drew
1986	R.W.Bro. Robert S. Throop

CHAIRMEN, LODGE COMMITTEES (1986-87)

Archivist,	W.Bro. Glen T. Jones
Editor,	R.W.Bro. Jack Pos
Masonic Information,	R.W.Bro. David C. Bradley
Finance,	W.Bro. Donald D. Thornton
Membership,	R.W.Bro. William G. Bodley
Bl. Cr. Mas'c Her.,	V.W.Bro. Alan D. Hogg
Cen'l Data Bank,	W.Bro. F. James M. Major
Spec'l Events,	R.W.Bro. K. L. Whiting
Refreshments,	W.Bro. Stephen Maizels
Auditors:	
	R.W.Bros. James Curtis & Ken Bartlett

The Heritage Corporation:

President, Jack Pos

Secretary, E. V. Ralph
56 Castlegrove
Don Mills, M3A 1L2

